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ANALYSIS
OF THE
BOOK OF GENESIS.

PREPARED EXPRESSLY FOR THE
OXFORD AND CAMBRIDGE
LOCAL EXAMINATIONS.



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GENESIS.

INTRODUCTION.

THE BOOK OF GENESIS is the first of the five Books of Moses called the PENTATEUCH. It is the oldest Book in the world which lays claim to being a trustworthy history; it is rich in detail, not only concerning the Jewish race to which it belongs, but it is the foundation of universal history. The earlier portion of the work is a religious history of the world; the latter the early history of the Jewish race. The great object of the history, as a whole, is the establishment of the Theocracy, and the steps which led to that peculiar government of the Jewish nation are here minutely described.

This Book is called in the Greek GENESIS or GENERATION, because it contains the genealogy of the first patriarchs. In the Hebrew it is named from the word with which it begins, BERESCHITH, "in the beginning." According to the vulgar computation of time, it includes the history of 2,369 years, from the creation of the world to the death of Joseph; according to Dr. Hales, 3,619 years.

This Book is divided into two parts. The most ancient history of the human race is contained in chapters i.—xi. The history of the patriarchs xii.—l. The principal events recorded are:—The Creation; the early happiness of Paradise; the first sin and its consequences; the promise of Redemption; the wickedness of the world, and the Flood; a new earth and a new covenant with man, typified by the bow in the cloud; the dispersion of the human race; the lives of Abraham, Isaac, Jacob, and Joseph, to whom was given the promise of the blessing to all mankind through their seed.

"The design of this Book is to show how God revealed Himself to the fathers of the Jewish race, in order that He might make Himself a nation who should be His wit-

nesses in the earth. This is the inner principle which pervades the Book. Throughout the whole of God's relation to Israel, the chosen race holds the first place in the writer's mind."

This Book was needed by the Hebrews for enabling them more readily to understand the laws contained in the other Books of the Pentateuch.

In the study of it two prominent ideas must be borne in mind, which give a unity to the whole, viz. : "the people of God," and "the Promised Land." There are five principal persons which form the pillars, as it were, of the work. Adam, chap. i.—iii. ; Noah, chap. vi.—ix. ; Abraham, chap. xi.—xxv. ; Isaac, chap. xxv.—xxxv. ; Jacob, chap. xxxvi.—l.

The Deity is in this Book designated by different names. Sometimes the term ELOHIM, "God," occurs ; sometimes JEHOVAH, "Lord" ; and sometimes both are united, JEHOVAH-ELOHIM, "Lord God." The prevalence of the different names of God has been a subject much discussed by the rabbins and other learned men.

Our Lord and His Apostles have left upon record positive testimonies as to the Mosaic authorship and Divine authority of this Book. There is also some internal evidence that Moses was the author. The universal and most ancient tradition of the whole Church, both Jewish and Christian, has, with unanimous consent, declared the whole of the Pentateuch to be the genuine work of Moses. We have the testimony that Moses was the author from the Historical Books ; there are also proofs contained in many of the Prophetical writings.

Some have supposed that this Book was composed by Moses while an exile in the land of Midian, with the design of comforting the Hebrews in their bondage, by the example of the lives of their fathers, and by a display of the oracles and promises of God. Eusebius, A.D. 315, seems of this opinion, but others consider that Moses was not then invested with the prophetic character, and therefore apprehend that the Book was written in the wilderness, after the giving of the Law. Theodoret, A.D. 423, and the Venerable Bede, A.D. 673, are of this opinion. It appears probable that it was written by Moses on his *descent from Mount Sinai*, after the forty days spent in *communion with God*.

The question has been raised whether the sources from which the author drew his information were written documents or oral tradition. The written documents must have been few in number in those days, for the Hebrews, previous to their removal into Egypt, were a simple uncultivated people, therefore it is probable that Moses derived much of the early history from short memoranda and genealogical tables, written and preserved by the patriarchs. It is even possible that he introduced many of the patriarchal narratives with little or no alteration. For instance there is the dying address of Jacob to his sons, apparently word for word as he uttered it. The style and composition of several of the first chapters of this Book do not agree with the style of Moses, but were probably selected by him, under Divine guidance, from very ancient documents in his possession by different writers.

Genesis then appears to be the work of Moses, who was well versed in the learning of the age in which he lived. He was one of the "holy men of God," who "spoke as they were moved by the Holy Ghost"; and in that inspired work he was guided by ancient documents, monuments raised to commemorate historical or domestic events, and by oral tradition handed down from early ages. The Book was written in pure Hebrew, with some variety of style, arising from the diversity of subjects of which it treats.

CHAPTER I.

B.C. 4004.

THE CREATION. God created the world, by **His Word**, B.C. 4004; according to the Samaritan Pentateuch, B.C. 4700; and according to the Septuagint, B.C. 5872.

"**IN THE BEGINNING.**" A period of undefined antiquity, when God created the world out of nothing.

"**THE EARTH WAS WITHOUT FORM AND VOID.**" The original words convey the idea of **confusion and desolation**.

"**THE SPIRIT OF GOD MOVED UPON THE FACE OF THE WATERS.**" **Brooded**, as a bird hovering over her young.

"**AND GOD SAID.**" This phrase expresses, under the figure of an oral commandment, the idea that the successive creations sprang into existence by the power of God.

"LET THERE BE LIGHT." This was the work of the **first day**.

"A FIRMAMENT," or **expanse**. The Hebrew word signifies a substance extended by beating out, or rolling a ductile mass.

"LET IT DIVIDE THE WATERS FROM THE WATERS." This appears to refer to the suspension of a portion of the waters in the atmosphere.

"GOD CALLED THE FIRMAMENT HEAVEN." This word signifies in some places the air ; in others, the regions in which are the sun, moon, and stars. This was the work of the **second day**.

"LET THE DRY LAND APPEAR." "LET THE EARTH BRING FORTH GRASS." The word translated **grass** is applicable to every kind of verdure in the state of sprouting when taken collectively ; that rendered **herb** denotes the maturity of its growth. This was the work of the **third day**.

"LET THEM BE LIGHTS." **Luminaries**. The sun, moon, and stars were created on the **fourth day**.

"GREAT WHALES." Large animals of the reptile kind and fish are included here. "AND EVERY WINGED FOWL." These were created on the **fifth day**.

"BEAST OF THE EARTH." This probably refers to animals not domesticated.

MOVING CREATURES. The rapidly multiplying or swarming creatures. We have here the most ancient example of zoological classification on record.

"LET US MAKE MAN." Many commentators are of opinion that the plural is here used to indicate the three-fold distinction in the Godhead.

"IN HIS OWN IMAGE." Endowed with immortality ; with intellectual powers ; with freedom of will ; invested with dominion over other works of creation.

"TO YOU IT SHALL BE FOR MEAT." It appears probable that animal food was not permitted until after the Flood.

"BEHOLD, IT WAS VERY GOOD." The work of Creation ended on the **sixth day**. God pronounced a blessing upon man, and "saw every thing that He had made, and, behold, it was very good."

QUESTIONS.

1. How many years was the Creation before the birth of Christ ?
2. Specify the work of Creation on each day.

3. What words lead us to imagine a plurality of persons to have been engaged in the Creation?

4. Explain the following phrases :—

“The earth was without form, and void.”

“God called the firmament Heaven.”

“Let them be lights.”

NEW TESTAMENT REFERENCES.

Verse 1.—“In the beginning.” John i. 1.

Verse 1.—“God created,” etc. Acts xiv. 15.

Verse 26.—“Let us make man in our image.” Col. iii. x.

Verse 31.—“Behold, it was very good.” 1 Tim. iv. 4.

CHAPTER II.

B.C. 4004.

“THE HEAVENS AND THE EARTH WERE FINISHED.” The word “finished” implies a process of gradual completion.

“ALL THE HOST OF THEM.” **Array** : all that belongs to them.

“ON THE SEVENTH DAY.” The work of labour was ended on the **sixth day**. The Hebrew text appears corrupted ; the Septuagint reads the **sixth day**.

“SANCTIFIED IT.” As a **Sabbath** of holy rest. The division of time into weeks was prevalent in the earliest ages.

“THESE ARE THE GENERATIONS.” **This is the history**, or account. A record of the earliest events in man's history.

“IN THE DAY.” The word **day** is here used indefinitely for time.

“ADAM.” The Lord God formed Adam out of the dust or clay, and breathed into his nostrils the breath of life, and he became a living soul.

“A GARDEN EASTWARD IN EDEN.” To the east of Canaan where this history was probably written.

“THE TREE OF LIFE.”—“THE TREE OF THE KNOWLEDGE OF GOOD AND EVIL.” These trees were so named from the uses to which God applied them : one was the means of preserving man's life—the other, the test of his obedience.

“A RIVER WENT OUT OF EDEN.” The names of these rivers given by Moses are post-diluvian names, and there

is much controversy respecting the identity of the Pison, and the Gihon. These rivers appear to have watered the Garden of Eden.

"THE GOLD OF THAT LAND IS GOOD." Native gold, free, when picked up, from any earthy substance, such as is generally found near streams of water.

"BDELLIUM." A transparent aromatic gum, famous for its medicinal virtues.

"ONYX STONE." This has a whitish ground, and is variegated with bands of white and brown, which are parallel to each other.

"THOU SHALT SURELY DIE." **By dying thou shalt die.**

"EVE." Man was made a social creature, needing companionship. God said, "It is not good for man to be alone." He caused "a deep sleep to fall upon Adam," and then took from him a rib, and formed it into a woman, and brought her unto the man. "Adam called his wife's name **Eve**, because she was the mother of all living."

QUESTIONS.

5. Explain the following :—

"The heavens and the earth were finished."

"All the host of them."

6. What two ordinances were instituted by God?

7. Where was the Garden of Eden probably situated?

8. What river of Asia is here called the Hiddekel?

NEW TESTAMENT REFERENCES.

Verse 2.—"He rested on the seventh day." Heb. iv. 4.

Verse 7.—"Man became a living soul." 1 Cor. xv. 45.

Verse 9.—"The tree of life." Rev. xxii. 2—14.

Verse 17.—"Thou shalt surely die." Rom. vi. 23.

Verse 18.—"I will make him an help meet for him." 1 Tim. ii. 13.

Verse 24.—"Therefore shall a man leave," etc. Matt. xix. 5.

CHAPTER III.

B.C. 4004.

"NOW THE SERPENT WAS MORE SUBTIL THAN ANY BEAST OF THE FIELD." The word **subtil** here used does not so much denote the craft of this creature, as its gentle and insinuating nature. The Hebrew word for serpent is **Seraph**.

"YEA, HATH GOD SAID." **Indeed.** Moses only relates that part of the discourse by which the tempter accomplished his wicked design.

"NEITHER SHALL YE TOUCH IT." In repeating the words of the prohibition, Eve added words to it which God had not spoken.

"SHE TOOK OF THE FRUIT THEREOF, AND DID EAT." The woman yielded to the **threefold temptation**: she saw that it was **good for food**: **pleasant to the eyes**: **a tree to be desired to make one wise**.

CONSEQUENCES OF THE FALL. Their eyes were opened; they beheld their folly and impiety; they understood their degradation.

"MADE THEMSELVES APRONS." Tied, joined or fastened together, fig-leaves, probably by twisting the stems, and made themselves **girdles**.

"I WAS AFRAID." It was sin that brought shame and terror into the world.

"HAST THOU EATEN." God knew what Adam had done, but he required that he should confess his sin.

"THE WOMAN WHOM THOU GAVEST." He seeks to cast the blame upon the woman, and through her upon God Himself.

"THE CURSE." A curse fell upon the ground, upon all other animals, and upon Adam's posterity; pain, sickness, want, and death, were the consequences of sin.

"THE PROMISE." "And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel." This is the **first promise**, the fountain-head of the stream of prophecy which flows down to Christ. **The promise of a Redeemer to fallen man.**

"THORNS." The Hebrew word here used occurs in several passages in Scripture; it is probably used to denote plants that were thorny, useless, and indicative of neglected culture.

"THISTLES." The rabbins describe this as a thorny plant which they call **accobita**, a kind of wild artichoke.

"COATS OF SKINS." The skins of animals offered in sacrifice. This is the first recorded instance of animal death. **Vicarious sacrifice** was now instituted to remind Adam continually of his sin, and the need of an atonement.

"HE DROVE OUT THE MAN." God expelled them from the Garden of Eden, their life was changed from easy labour for weary struggling.

"NEITHER SHALL YE TOUCH IT" **nish-**
words of the prohibition. Eve **one as**
God had not spoken.

"SHE TOOK OF THE FRUIT" **his de-**
The woman yielded to the **his old**
saw that it was good for food; **ch.**
tree to be desired to **in were**

CONSEQUENCES OF THE **at trades.**
opened; they beheld their **the gene-**
stood their degradation. **erations.**

"MADE THEMSELVES APART" **institution**
together, fig leaves, **struments.**
made themselves **struments.**

"I WAS AFRAID" **terror into the world.**

"HAST THOU SEEN" **who wounded**
done, but he **The speech of**
"THE WOMAN" **Hebrew poetry**

the blame upon **name means one**
Himself. **ther: he retired to**

"THE GROUND" **for many genera-**
other names **true God.**
ward, and **THE LORD." To be**

"THE LORD" **To be**

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CHAPTER V.

B.C. 3874-2349.

THE GENERATIONS OF
ral term for man; h
designating the first

"**CHERUBIMS.**" This was probably a symbolical representation of the divine presence.

"**A FLAMING SWORD.**" **A flame of wrath.**

QUESTIONS.

9. Relate the circumstances of man's fall from that state in which he was created.

10. What punishment did God denounce against Adam for his sin?

11. What punishment did God denounce upon Eve?

12. What promise was made by God to man after the fall? How is it fulfilled?

NEW TESTAMENT REFERENCES.

Verse 1.—"The serpent was more subtil," etc. 2 Cor. xi. 3.

Verse 6.—"She took of the fruit." 1 Tim. ii. 14.

Verse 15.—"It shall bruise thy head." Rom. xvi. 20.

Verse 16.—"He shall rule over thee." 1 Tim. ii. 11.

Verse 19.—"Unto dust shalt thou return." Rom. v. 12; 1 Cor. xv. 47.

CHAPTER IV.

B.C. 4003.

ADAM'S POSTERITY. His first-born son was named **Cain**. Eve looked upon him as a peculiar blessing; her words **I have gotten a man, Jehovah**, seems to show that she even regarded him as the promised Deliverer, who should destroy the serpent.

"**A KEEPER OF SHEEP.**" A flock either of sheep or goats.

"**A TILLER OF THE GROUND.**" Historians of all nations inform us that keeping flocks and cultivating the ground were the earliest occupations of man.

"**RESPECT UNTO ABEL.**" This favour was granted to Abel's faith; he did what was in accordance with the divine will.

"**CAIN TALKED WITH ABEL.**" In ancient versions it reads, "And Cain said to his brother Abel, Let us go forth into the field."

"**CAIN ROSE UP AGAINST ABEL.**" He envied his brother, and slew him, "because his own works were evil, and his brother's righteous."

A CURSE UPON CAIN. "When thou tillest the ground, it shall not henceforth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

"**THE FACE OF THE EARTH.**" The country, a district in which Cain was born, and where his family lived.

"THE LAND OF NOD." The land of exile or banishment, probably at no great distance from Eden.

"AND HE BUILDED A CITY." This was not done as soon as he came into the country, but when his descendants became numerous, and consequently in his old age. He called it after the name of his son **Enoch**.

CAIN'S POSTERITY. The descendants of Cain were famous for their inventions in music and handicraft trades.

"LAMECH TOOK UNTO HIM TWO WIVES." The genealogy from Cain to Lamech consists of six generations. Lamech was the first to transgress the divine institution of matrimony by taking two wives.

"HARP AND ORGAN." Stringed and wind instruments.

"ARTIFICER." Forger of every tool.

"BRASS." Copper.

I HAVE KILLED. I have killed a man who wounded me, a young man who gave me a stroke. The speech of Lamech is the most ancient fragment of Hebrew poetry upon record.

"CALLED HIS NAME SETH." This name means one who is appointed in the room of another: he retired to the land of Nod, where his descendants for many generations preserved the knowledge of the true God.

"TO CALL UPON THE NAME OF THE LORD." To be called by the name of the Lord.

QUESTIONS.

13. What city was built by Cain?
14. How many children had Lamech? State the occupation of his sons.
15. Repeat the most ancient fragment of Hebrew poetry.
16. What is recorded of the descendants of Seth?

NEW TESTAMENT REFERENCES.

Verse 4.—"The Lord had respect," etc. Heb. xi. 4.

Verse 8.—"And slew him." 1 John iii. 10.

Verse 10.—"Crieth unto me from the ground." Heb. xii. 24.

CHAPTER V.

B.C. 3874-2349.

"THE BOOK OF THE GENERATIONS OF ADAM." Adam is properly a general term for man; but is here employed as a proper name designating the first of the race.

"SETH." The descendants of Seth were the chosen instruments for maintaining the knowledge of God. Of the posterity of Seth eight names occur in Scripture : **Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech, and Noah.**

"ENOCH WALKED WITH GOD." Led a holy, just, and faithful life, pleasing to God. **He walked in the fear of the Lord.**

"FOR GOD TOOK HIM." When 365 years of age he was translated into heaven without dying. Some consider that Enoch died a natural, but untimely death, because he did not live so long as the other patriarchs ; but the ancient Fathers generally assert, that God transported him beyond the sight of man. St. Paul says, "Enoch was translated that he should not see death."

"METHUSELAH." He was the son of Enoch ; he attained the age of 969 years, the oldest on record. The rabbins pretend that he was a learned man, that he was a hundred years at the school of his father Enoch, that he wrote several works, and 330 proverbs or parables.

"LAMECH." This Lamech must not be confounded with the descendant of Cain. He also gives us a fragment of Hebrew poetry uttered on the birth of his son.

"THIS SHALL COMFORT US CONCERNING OUR WORK." **He shall give us rest from our works.** The hope of comfort and rest is undoubtedly an allusion to the expectation of a Deliverer excited by the promise made to Eve.

"NOAH." The tenth Patriarch before the Flood ; he was born when his father Lamech was in his 182nd year.

QUESTIONS.

17. How many names of the posterity of Seth are mentioned ?
18. What is recorded of Enoch in the Old and New Testament ?
19. What prophecy was uttered by Lamech, and upon what occasion ?
20. Give the ages of Adam, Enoch, Methuselah, and Lamech.

NEW TESTAMENT REFERENCE.

Verse 24.—"Enoch walked with God ; and he was not, for God took him." Heb. xi. 5. ;

CHAPTER VI.

B.C. 2448—2348.

"THE SONS OF GOD." The original Hebrew implies by

the **sons of God**, the chief people ; and by the **sons of men**, the inferior people.

"**THERE WERE GIANTS.**" The word **giants** may not so much mean men of great stature, as men eminent in wickedness. They were probably men who endeavoured to gain for themselves power in the earth.

"**NOAH FOUND GRACE IN THE EYES OF THE LORD.**" Obtained favour, or mercy.

"**A JUST MAN.**"—**Righteous.** Noah is the first man to whom is given the title of **just**.

"**WALKED WITH GOD.**" By faith pleased, and acceptably served God. St. Peter calls him "a preacher of righteousness." The Hebrew doctors say that he preached to the old world, and said, "Turn ye from your ways."

"**THE EARTH ALSO WAS CORRUPT.**" The word **corrupt** is especially applied to idolatry, and departing from God's true service.

BEHOLD, I WILL DESTROY THEM FROM THE EARTH. God saw that the wickedness of man was great, and He determined to prove the **certain punishment of sin** by destroying man, and all created beings upon the earth.

"**THE ARK.**" In obedience to the command of God, Noah prepared the Ark. The dimensions of the Ark were **300 cubits long, 50 cubits wide, and 30 cubits high** (about 547 feet long, 91 feet wide, and 54 feet high); it had three floors or stories. Noah was 120 years building the Ark.

"**ARK.**" Called in Hebrew **tebah**, a chest or coffin.

"**GOPHER WOOD.**" Supposed to have been the cypress-tree, which grew in abundance in the plains of the country where Noah dwelt.

"**PITCH.**" The pitch here mentioned was of the mineral kind, remarkable for its inflammable character. The original word is **copher**.

"**ROOMS.**" **Nests, little rooms, or mansions** for men, beasts, and birds.

"**A WINDOW.**"—**A clear light.** Hebrew doctors say that it was a precious stone hung in the Ark, which gave light to all creatures therein. The Greek translation makes no mention of a window.

"**WITH THEE WILL I ESTABLISH MY COVENANT.**" **Make sure and stable, faithfully keep my covenant or testament.**

QUESTIONS.

21. Give a description of the ark, and its dimensions.
22. How long was Noah building the Ark?
23. What is recorded concerning Noah in the New Testament?
24. Explain the following :—
 - "The sons of God."
 - "There were giants."
 - "Noah found grace in the eyes of the Lord."
 - "With thee will I establish my covenant."

NEW TESTAMENT REFERENCES.

Verse 5.—"Every imagination," etc. Matt. xv. 19.

Verse 9.—"Noah was a just man." Heb. xi. 7.

Verse 22.—"Thus did Noah." Heb. xi. 7.

CHAPTER VII.

B.C. 2348.

"COME THOU AND ALL THY HOUSE INTO THE ARK." By the command of God, and with but seven days' notice, **Noah** entered the Ark, with **his wife** and **his three sons**, with **their wives**; likewise **two**, male and female, of every animal; but of clean animals and birds **by sevens**.

"THEE HAVE I SEEN RIGHTEOUS." **Sincerely just by faith.**

"IN THIS GENERATION." **Among the men of the age. The world of ungodly ones.**

"THERE WENT IN TWO AND TWO." These all **went in unto Noah** by divine influence. The **clean** animals were those fitted for sacrifice and food, and comprised all that had their hoofs divided into two parts. The **unclean** animals were those of one hoof, and such as had their feet divided into more than two parts, as into toes.

"IN THE SECOND MONTH." That is, in October or November, according to our account.

"THE FOUNTAINS OF THE GREAT DEEP." Of the **waters**, which had by the providence of God been put into treasuries or storehouses under the earth; also of the **ocean sea**, which is sometimes called **the deep**.

"THE WINDOWS OF HEAVEN." **Sluices or floodgates of heaven.**

"THE RAIN." **Shower, or vehement rain.**

"THE LORD SHUT HIM IN." Shut the Ark on the outside of him, so that all within were in **perfect safety**.

"THE FLOOD WAS FORTY DAYS UPON THE EARTH." It rained incessantly for **forty days and forty nights**,

till the waters had risen **fifteen cubits** above the highest mountains, and **every living substance was destroyed from the earth.**

"THE ARK WENT UPON THE FACE OF THE WATERS."
Was carried upon the waters, as a ship.

"THE WATERS PREVAILED." Most vehemently for **150 days.**

QUESTIONS.

25. How were the clean beasts distinguished?
26. What was the age of Noah when he entered the Ark?
27. How many days did it rain?
28. How long did the waters prevail upon the earth?

NEW TESTAMENT REFERENCES.

Verse 1.—"Thee have I seen righteous." 2 Pet. ii. 5.

Verse 21.—"All flesh died." Matt. xxiv. 39.

Verse 23.—"Noah only remained alive, and they that were with him in the Ark." 1 Pet. iii. 20.

CHAPTER VIII.

B.C. 2348.

"GOD REMEMBERED NOAH." Showed Himself to have the care of Noah,

"A WIND." The wind brought by God out of His **treasuries.** It had a miraculous effect in assuaging the waters.

THE WATERS RETURNED FROM THE EARTH CONTINUALLY. Going and returning into their channels and treasures within the earth.

"THE ARK RESTED." On Mount Ararat, near the original Paradise; it remained there almost three months before the tops, the heads, of the mountains were seen.

"AT THE END OF FORTY DAYS." That is, forty days after the tops of the mountains appeared, a raven was sent forth, which hovered to and fro till the waters were dried up.

"ALSO HE SENT FORTH A DOVE." Finding no resting-place, it came back.

"HE STAYED YET OTHER SEVEN DAYS." It appears from this, that Noah expected a blessing on the seventh day, rather than on any other. This is a reason for believing that the **seventh day** had been set apart for God's service from the beginning.



Rainbow. As the rainbow is produced by the refraction of the sun's rays falling on drops of rain, it could not have appeared for the first time, but must have frequently been seen by the antediluvian race.

WHEN I BRING A CLOUD. "When I bring many thick watery clouds."

NOAH WAS A HUSBANDMAN. Landowner, a man of the ground, giving himself to husbandry or tillage: he seems to have been the first who planted a vineyard, invented the press, and made wine: having too freely made use of that wine he became inebriated.

NOAH'S PROPHECY. When Noah awoke from his wine, he pronounced the doom of slavery upon Canaan, Ham's son, for his father's misconduct: but his other sons he blessed, saying: "Cursed be Canaan: a servant of servants shall he be unto his brethren. . . . Blessed be the Lord God of Shem: and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The original word translated *enlarge*, properly signifies to persuade, entice, or allure by fair and kind words, and is applied to God drawing men to Him by the gospel.

QUESTIONS.

How long did Noah live after the Flood? At what age did he die?

What is the rainbow alluded to as a "faithful witness"?

What was Noah the first planter?

What have the prophecies respecting Noah's sons been fulfilled?

NEW TESTAMENT REFERENCES.

1.—"Whoso sheddeth man's blood," etc. Matt. xxvi. 62.

18.—"I do set My bow in the cloud." Rev. iv. 3.

CHAPTER X.

B.C. 2347—2247.

THE GENERATIONS OF THE SONS OF NOAH. Noah left three sons—Shem, Ham and Japheth—whom posterity, after the deluge, reseeded the world. Many of the names here mentioned are plurals: several have the same termination used to designate a tribe. The great number of them are undoubtedly the names of nations, and may have been so called from their founders.

THE DOVE RETURNED with an olive leaf plucked off ; after another seven days, the dove was once more sent forth, but never returned.

"NOAH WENT FORTH." At the command of God, Noah left the Ark, having been in it one year.

"NOAH BUILDED AN ALTAR." The first thing he did was to offer up a sacrifice for their deliverance ; the altar he built was probably of earth.

"BURNT-OFFERINGS." Named in Hebrew, **ascensions**, for that they went up in fire to the Lord.

"THE LORD SMELLED A SWEET SAVOUR." The Lord accepted with favour his oblation.

THE PROMISE. I will not again curse the ground any more for man's sake While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

"FOR MAN'S SAKE." **For men's works.**

"FOR THE IMAGINATION." **Through the fiction.**

"WHILE THE EARTH REMAINETH." **Hereafter so long as the earth endureth.**

QUESTIONS.

29. Where did the ark rest ?
30. How long was Noah in the Ark ?
31. What was his first act upon leaving the Ark ?
32. What promise did God make to Noah after the Flood ? Is that promise alluded to in any other passage of Scripture ?

NEW TESTAMENT REFERENCE.

Verse 21.—"The imagination of man's heart is evil." Mark vii. 21.

CHAPTER IX.

B.C. 2348—1998.

"GOD BLESSED NOAH AND HIS SONS." The blessing first given to Adam is here renewed, with an express permission to eat animal food, with certain restrictions. God then gave a command for the prevention of **murder**. "Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made He man."

"I WILL ESTABLISH MY COVENANT WITH YOU." God promised that He would not again destroy the earth with a flood.

"I DO SET MY BOW IN THE CLOUD." In token of the

promise. As the rainbow is produced by the refraction of the sun's rays falling on drops of rain, it could not now have appeared for the first time, but must have frequently been seen by the antediluvian race.

"**WHEN I BRING A CLOUD.**" When I bring many thick and watery clouds.

NOAH WAS A HUSBANDMAN. **Landsman, a man of the ground,** giving himself to husbandry or tillage; he seems to have been the first who planted a vineyard, invented wine-presses, and made wine; having too freely made use of that wine he became intoxicated.

NOAH'S PROPHECY. When Noah awoke from his wine, he pronounced the doom of slavery upon Canaan, Ham's son, for his father's misconduct; but his other sons he blessed, saying: "Cursed be **Canaan**; a servant of servants shall he be unto his brethren. . . . Blessed be the Lord God of **Shem**; and Canaan shall be his servant. God shall enlarge **Japheth**, and he shall dwell in the tents of Shem; and Canaan shall be his servant." The original word translated **enlarge**, properly signifies to **persuade, entice, or allure** by fair and kind words, and is applied to God drawing men to Him by the gospel.

QUESTIONS.

33. How long did Noah live after the Flood? At what age did he die? What date?

34. Where is the rainbow alluded to as a "faithful witness"?

35. Of what was Noah the first planter?

36. How have the prophecies respecting Noah's sons been fulfilled?

NEW TESTAMENT REFERENCES.

Verse 6.—"Whoso sheddeth man's blood," etc. Matt. xxvi. 52.

Verse 13.—"I do set My bow in the cloud." Rev. iv. 3.

CHAPTER X.

B.C. 2347—2247.

"**THE GENERATIONS OF THE SONS OF NOAH.**" Noah left three sons—**Shem, Ham and Japheth**—whose posterity, after the deluge, repopled the world. Many of the names here mentioned are plurals: several have the termination used to designate a tribe. The greater part of them are undoubtedly the names of nations, which may have been so called from their founders. This

chapter is one of the most valuable records of antiquity ; it explains the origin of nations.

"THE SONS OF JAPHETH." To their descendants was assigned Europe and Northern Asia.

"THE ISLES OF THE GENTILES." The Hebrews used the word *isles* to signify all those countries that were divided from them by the sea, or such as they used not to go to but by sea.

"EVERY ONE AFTER HIS TONGUE." The division according to languages is mentioned by anticipation.

NIMROD, A MIGHTY HUNTER. **A mighty one.** Hunting men by persecution, oppression and tyranny. Josephus calls him "a bold, enterprising man," who persuaded the people to throw off the fear of God, and bow down to him.

BEFORE JEHOVAH. Mightily, openly, and without fear of God.

"WENT FORTH ASSHUR." He went forth. Thus Nimrod hunted from one land to another, increasing his dominion.

"THE CITY REHOBOTH." The city of streets, called so on account of its size and regularity.

SHEM, THE FATHER OF THE CHILDREN OF EBER. Shem is introduced in a particular manner as the great ancestor of the Israelites. **Eber** is the original of the name Hebrew—the ancient and universal name of that nation.

"IN HIS DAYS WAS THE EARTH DIVIDED." The separation of the human race into distinct tribes and nations probably took place about the time of the birth of **Peleg**.

QUESTIONS.

37. What part of the world was assigned to Japheth?
38. What is meant by the "isles of the Gentiles"?
39. Name the cities founded by Nimrod.
40. Name the sons of Shem. What nations were descended from them?

CHAPTER XI.

B.C. 2234—1921.

"THE WHOLE EARTH WAS OF ONE LANGUAGE." This language is thought to have been the same that Adam spoke. The Jews say that the primitive language was **Hebrew**.

"THEY JOURNEYED FROM THE EAST." When they were grown very numerous, they removed from Armenia to the plains of Shinar, near the Euphrates in Assyria or Chaldæa.

"LET US MAKE BRICK." There is no stone in this district.

"SLIME." **They had bitumen for cement.** Herodotus states that the Babylonians obtained their supplies of this substance from Is on the Euphrates.

"WHOSE TOP MAY REACH UNTO HEAVEN." An idiomatic expression, signifying a **great height**.

"LET US MAKE A NAME." Let us render our name famous to future generations, by founding the first kingdom upon earth. Some think that the **tower** was for purposes of idolatry, others that they might not be drowned again; forgetting God's promise, they desired to provide a means of salvation of their own.

"THE LORD CAME DOWN." To take vengeance upon the works of the city and the tower.

"THE LORD SCATTERED THEM." The Hebrew doctors say that at this dispersion there were seventy nations with seventy languages.

"THEY LEFT OFF TO BUILD THE CITY." Some of the Jewish doctors say, that God overturned the tower by a terrible tempest, or burnt it by fire from heaven. The ruins of the Tower of Babel are supposed by some to have been discovered in the **Birs Nimroud**.

TERAH THE FATHER OF ABRAM. He and his family appear, from the Book of Joshua, to have been idolaters. According to some authorities, Terah was a maker of images.

"LAND OF HIS NATIVITY." **His native country.**

"TERAH TOOK ABRAM." This appears to have been in consequence of a divine command to Abram.

QUESTIONS.

41. What is the meaning of *Babel*?
42. What was the design of building the Tower of Babel?
43. What city afterwards rose upon the site of Babel?
44. Is there any other mention of Terah in the Old Testament?

NEW TESTAMENT REFERENCES.

Verse 8.—"The Lord scattered them." Luke i. 51.

Verse 31.—"They went forth," etc. Acts vii. 4.

CHAPTER XII.

B.C. 1921—1920.

CALL OF ABRAM. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a

land that I will show thee." This has been considered by some as the **second call** of Abram.

"**I WILL BLESS THEE.**" The special blessing promised to our first parents, and then to the line of Shem, is here distinctly limited to the family of Abram.

"**ABRAM DEPARTED.**" He took with him Sarai, his wife, and Lot, his brother's son; he departed out of Haran, to Sichem, to the plain of Moreh, and then towards Bethel.

"**SUBSTANCE.**" **Gathered goods.**

"**PASSED THROUGH.**" To survey the land, wherein he was only a pilgrim.

"**THE CANAANITE WAS THEN IN THE LAND.**" A wicked and idolatrous people.

"**THY SEED.**" The children of promise.

"**BUILDED AN ALTAR.**" In token of his faith in the promises of Jehovah. Abram is the first man in the world unto whom God is said to **appear**, or **be seen**.

"**CALLED UPON THE NAME OF THE LORD.**" Prayed in the name of the Lord. A sign of true faith in His promise.

"**GOING ON STILL.**" **Continually journeying.**

"**A FAMINE IN THE LAND.**" In consequence of this, Abram retired into Egypt, where, forgetful of the divine protection, he fell into the sin of denying his wife, lest Pharaoh should obtain possession of her, and cause him to be put to death.

"**PLAGUED.**" **Touched**—struck Pharaoh with one of his strokes. God interposed in behalf of Abram.

QUESTIONS.

45. What is the date of Abram's call?
46. Describe the situation of Sichem, the plain of Moreh, Bethel.
47. What token of his faith in God was given by Abram?
48. Why did Abram go down into Egypt, and what befell him there?

NEW TESTAMENT REFERENCES.

Verse 3.—"In thee shall all families of the earth be blessed." Gal. iii. 8.

Verse 4.—"So Abram departed." Heb. xi. 8.

Verse 6.—"Abram passed through the land." Heb. xi. 9.

CHAPTER XIII.

B.C. 1920—1917.

ABRAM'S RETURN TO CANAAN. At the command of

Pharaoh he quitted Egypt, and returned again to Canaan, having become "very rich in cattle, in silver, and in gold."

"INTO THE SOUTH." Into the southern parts of Canaan.

"CALLED ON THE NAME OF THE LORD." He returned to his first altar, and there served God.

"THERE WAS A STRIFE." The servants of Abram and Lot began to quarrel among themselves for the best pasturage. They then separated.

"THE PERIZZITE DWELLED THEN IN THE LAND." A family of the Canaanites.

"LIFTED UP HIS EYES." Looked round about.

"WELL WATERED." A plain of water, of moisture, a very fruitful land.

"PITCHED HIS TENT." Removed his tent from place to place, till he came even to Sodom.

"SINNERS BEFORE THE LORD." Very grievous and open sinners. The first people in the world directly called sinners.

THE PROMISE RENEWED. "To thee will I give it, and to thy seed for ever." Unto eternity.

"WALK THROUGH THE LAND." This survey was to strengthen Abram's faith.

"THE PLAIN OF MAMRE." In the oaks. In the oak-grove or plain.

QUESTIONS.

49. Why did Abram and Lot separate?

50. Where did Lot settle? Why did he make that choice?

51. Compare the promise made to Abram after the departure of Lot with the previous promises.

52. In what city did Abram take up his abode?

NEW TESTAMENT REFERENCES.

Verses 15.—"To thee will I give it." Acts vii. 5.

Verses 16.—"I will make thy seed as the dust of the earth." Heb. xi. 12.

CHAPTER XIV.

B.C. 1913.

LOT TAKEN CAPTIVE. This is the first battle recorded in the Bible. Lot and his family, with the inhabitants of Sodom, were carried away captive.

"TWELVE YEARS THEY SERVED CHEDORLAOMER." He

had received tribute for twelve years from the chiefs, or inferior kings, of Sodom, Gomorrah, Admah, Zeboim, and Bela. In the thirteenth year they revolted; the next year he came, with his allies, to reduce them to submission.

"SLIME PITS." The lake which now covers this part of the valley occasionally throws up great quantities of bitumen.

"FLED TO THE MOUNTAIN." It is a common practice in the East for the inhabitants of towns or villages to flee to the mountains in times of danger.

THE RESCUE OF LOT. Abram, hearing of the captivity of his kinsman, armed his servants, to the number of 318, and aided by the Amorites, went in pursuit. He defeated the victors; rescued Lot and the other captives, and regained possession of their plunder.

"SERVANTS BORN IN HIS OWN HOUSE." Not hired servants, but slaves.

"MELCHIZEDEK, KING OF SALEM." Probably a Shemitish chief; a worshipper and priest of Jehovah. **King of righteousness, and King of peace.**

"HE GAVE HIM TITHES OF ALL." One of ten. A sign of homage and thankfulness to God.

It has been supposed that the name **Melchizedek** was a name of office, and not of an individual; and that being a believer in the true God, he was the **priest** of his tribe, as well as their **king**. Both by David and St. Paul, he is mentioned as a **type of Jesus Christ**.

QUESTIONS.

53. Give an account of the first battle recorded in Scripture.
54. How was Lot rescued?
55. In what manner did Abram express his gratitude for his success?
56. Relate all that is recorded concerning Melchizedek in both Old and New Testament.

NEW TESTAMENT REFERENCES.

- Verse 17.* "After his return," etc. Heb. vii. 1.
Verse 18. "The priest of the most high God." Heb. v. 6.
Verse 20.—"He gave him tithes of all." Heb. vii. 4.

CHAPTER XV.

B.C. 1913.

"THE WORD OF THE LORD CAME UNTO ABRAM." God revealed Himself more clearly to him. This is the first

time we read of the word of the Lord coming to him, and of his having a vision.

"FEAR NOT." Be not dismayed, or overcome with fear. Abram may have apprehended that the kings he had defeated would return and attack him with a larger force.

"THY SHIELD." Thy protection.

"STEWARD." The son of administration.

"IS MINE HEIR." Inheriteth.

"HE BELIEVED IN THE LORD." Had faith. This is the first place where faith or belief is expressly spoken of in Scripture. The Hebrew word for believed means that he trusted the words of God, as sure, certain, stable, and constant.

"BROUGHT THEE OUT OF UR." This shows that Abram was particularly called at the first, though it is not so expressed.

"TAKE ME." Offer before me. These were the animals afterwards appointed to be offered in the Levitical sacrifices.

"WHEN THE SUN WAS GOING DOWN." He appears to have passed the whole day in this solemn service.

"A DEEP SLEEP." An ecstasy or trance, attended with awe.

"THY SEED SHALL BE A STRANGER." God, to try his faith, foretold the affliction of his posterity in Egypt.

THAT NATION WILL I JUDGE. Will punish as their sins deserve.

"THOU SHALT GO TO THY FATHERS." Shall die; the body returning to the earth, the spirit to God who gave it.

"THE FOURTH GENERATION." This promise was verified, when Eleazar, the son of Aaron, the son of Amram, the son of Koath, came out of Egypt, and parted the land of Canaan to Israel; Koath being one that went down into Egypt with Jacob.

"WHEN THE SUN WENT DOWN." The going down of the sun and darkness usually denote calamities coming upon people.

"A SMOKING FURNACE," or OVEN. The word oven is often employed to represent the punishment of God's enemies.

"BURNING LAMP." Torch of fire. The symbol of deliverance.

"THE RIVER OF EGYPT." This cannot mean the Nile, because Israel never possessed all the land on this side the Nile. Probably it was a small stream which ran through the desert which lies between Egypt and Palestine, called "the river of the wilderness."

"THE CANAANITES." There are ten tribes mentioned, whose lands Abram's seed should possess. Subsequently they are counted seven; some of these tribes had probably merged into others before the conquest of the land.

QUESTIONS.

57. Who was Eliezer of Damascus? Is he again mentioned?
58. Explain the following:—
 "I am thy shield?"
 "So shall thy seed be."
 "He believed the Lord."
59. What affliction was foretold to the posterity of Abram?
60. What tract of country was inhabited by the Kenites, the Hittites, the Jebusites?

NEW TESTAMENT REFERENCES.

Verse 2.—Seeing I go childless." Acts vii. 5.

Verse 6.—"Abram believed God," etc. Rom. iv. 9; James ii. 23.

CHAPTER XVI.

B.C. 1910.

HAGAR THE EGYPTIAN.—Abram and Sarai still having no children, Sarai persuaded Abram to take Hagar, her handmaid, to wife, which was according to a Chaldean custom.

"**HANDMAID.**"—**Bond-maid, servant, opposed to a free-woman.**

HAGAR FLED INTO THE WILDERNESS.—"Her mistress was despised in her eyes." Therefore Sarai treated her harshly, and she fled from her face.

"**ANGEL.**"—A messenger, or legate, one sent, or employed in any work. An angel is here mentioned for the first time.

"**BY THE FOUNTAIN IN THE WAY TO SHUR.**"—She appears to have intended to return to her native country, for the wilderness of Shur bordered upon Egypt.

"**SUBMIT THYSELF.**"—**Humble thyself.**

A MAN LIKE A WILD ASS.—This prophecy was accomplished in Ishmael's person, for he dwelt in the wilderness, and was a warlike man.

"AGAINST EVERY MAN."—In wars and fightings.

"IN THE PRESENCE OF ALL HIS BRETHREN."—**Before ;** that is, near unto, and in the sight of his brethren.

THE WELL OF HIM THAT LIVETH AND SEETH ME.—The custom of naming places from circumstances which occurred at them appears to have been common among the Hebrews.

ABRAM CALLED HIS SON'S NAME ISHMAEL.—Hagar believed the angel's word, and returned to Abram's house. Ishmael is the first man in the world whose name was given him of God before he was born.

QUESTIONS.

61. Where was the wilderness of Shur ?
62. Repeat the angel's prediction concerning Ishmael. How was it fulfilled ?
63. What is the meaning of the name Beer-lahai-roi ?
64. How old was Abram at the birth of Ishmael ?

NEW TESTAMENT REFERENCE.

Verse 15.—"Hagar bare Abram a son." Gal. iv. 22.

CHAPTER XVII.

B.C. 1898.

THE COVENANT RENEWED.—When Abraham was ninety-nine years of age, and Ishmael thirteen, God renewed His promises with Abram.

"THE ALMIGHTY GOD."—**All-sufficient. He who hath sufficiency, most abundant.**

"WALK BEFORE ME."—**Walk pleasingly,** by true faith, and obedience to God's commands.

"ABRAM FELL."—In reverence to God's word and majesty, and in thankfulness for His mercy.

"BEHOLD MY COVENANT."—A threefold promise :—

1. That he should have a son by Sarai, his wife.
2. That his seed should be numerous and possess the land of Canaan.
3. That in his seed all the nations of the earth should be blessed.

MULTITUDE OF NATIONS.—**Literally** in the numbers of Israelites, Ishmaelites, and Edomites. **Spiritually,** all Christian believers in the world.

"KINGS SHALL COME."—David, Solomon, and all the kings of Israel and Judah ; also the kings of Edom and others ; also the faithful kings of the Gentile nations.

CIRCUMCISION.—After the renewed promise to Abram, God instituted the rite of **circumcision**, as a sign of the covenant between Himself and the seed of Abram. God commanded that on the **eighth day** every man child should be circumcised. This rite has ever been observed by the Jews.

NAMES CHANGED.—At this time the patriarch's name was changed from **high-father** to **Abraham**, the father of many nations. His wife's name was changed to **Sarah the princess**.

"I HAVE HEARD THEE."—I have accepted thy prayer.

"MY COVENANT WILL I ESTABLISH."—This is the thirteenth time that the **covenant** is named in this chapter.

"GOD WENT UP FROM ABRAHAM."—Into heaven, and appeared no longer.

QUESTIONS.

65. Explain the meaning of the name *Almighty*.

66. What sign of the covenant did God institute between Himself and Abram?

67. Where is Abraham called the "Father of the Faithful?"

68. How old was Abraham when his name was changed?

NEW TESTAMENT REFERENCES.

Verse 4.—"A father of many nations." Rom. iv. 17.

Verse 10.—"Every man child among you shall be circumcised." Luke i. 59; ii. 21.

CHAPTER XVIII.

B.C. 1897.

"THE LORD APPEARED."—Was seen of Abraham. Abraham had another remarkable visitation; **three angels** in human form came to him as he sat in the tent door.

"STOOD BY HIM."—The original means that they were in an opposite direction to Abraham.

"BOWED HIMSELF TOWARD THE GROUND."—Down to the ground, after the oriental fashion.

"WASH YOUR FEET."—The custom of washing the feet after a journey may be traced from the earliest times among Eastern nations to the present day. Travellers either went bare-footed or wore sandals, therefore the need for refreshment.

"REST YOURSELVES."—Sit down, refresh yourselves.

"MAKE READY QUICKLY."—The process required of Sarah is still of common occurrence among the wandering tribes of the East ; as soon as the dough is kneaded, it is made into thin cakes, which are immediately baked upon the coals.

"BUTTER."—**Cream**, for butter was not usually made in Palestine ; they used oil instead.

"SARAH THY WIFE SHALL HAVE A SON."—The Lord renewed to Abraham and Sarah the **promise of a son** ; at this prediction Sarah could not forbear **laughing**.

"WHEREFORE DID SARAH LAUGH ?"—The reproof was plain, but gentle.

"I WILL RETURN UNTO THEE."—**Returning I will return**. It is the "Angel of the covenant" who speaks.

"ABRAHAM WENT WITH THEM."—Abraham's civility to his departing guests was a customary mark of respect. He would send them away with honour.

"SHALL I HIDE."—**I will not hide**. Jewish writers say because God had given Canaan to Abraham, and would not destroy part of the land without his knowledge. God Himself says : 1. Because the **promise of Messiah** belongs to him ; 2. Because he was zealous in promoting God's honour.

THEIR SINS ARE VERY GRIEVOUS — Their sins are very great.

"DONE ALTOGETHER."—Made a full end.

"ABRAHAM DREW NEAR."—The patriarch pleaded for the guilty city ; the Lord hearkened unto his prayer ; and had there been found **ten righteous men** in it, it would have been saved.

JEHOVAH WENT HIS WAY.—**The glory of the Lord was lifted up. Had ceased speaking.**

QUESTIONS.

69. Where did the Lord appear to Abraham ?
70. Why did Sarah laugh ?
71. What revelation did the Lord make to Abraham ?
72. For what did Abraham plead ?

NEW TESTAMENT REFERENCES.

- Verse 2.*—"Lo, three men stood by him." Heb. xiii. 2.
Verse 10.—"Sarah thy wife shall have a son." Rom. ix. 9.
Verse 12.—"My lord." 1 Pet. iii. 6.
Verse 18.—"All nations of the earth shall be blessed in Him." Acts iii. 25.
Verse 32.—"I will not destroy it for ten's sake." James v. 16.

CHAPTER XIX.

B.C. 1897.

"THERE CAME TWO ANGELS TO SODOM." Most probably two of the three who came to Abraham.

"LOT SAT IN THE GATE." The gate of an eastern city was a place of resort; social gatherings, courts of justice, markets, and councils were held there.

"HE PRESSED UPON THEM." Was instant, constrained.

"COMPASSED THE HOUSE." They came from every quarter; from the utmost parts of the city.

"SMOTE THE MEN WITH BLINDNESS." Extreme blindness dazzled both body and mind. This word is used only in one other place.

"THEY BROUGHT HIM FORTH." The angels took Lot and his family out of the city, and cautioned them not to look behind them.

LOT'S WIFE, however, disobeyed the command, and looking behind on the burning city, she became encrusted with the falling nitro-sulphurous matter, and was made a pillar of salt.

"ABRAHAM GOT UP EARLY." He stood before the Lord in prayer.

"GOD REMEMBERED" His promise to His servant, and saved Lot, who, with his daughters, retired to Zoar, and from thence went into a cave in an adjoining mountain. The Moabites and Ammonites were the descendants of Lot.

"OVERTHREW." A sudden, inevitable, and certain destruction. The four cities of Sodom, Gomorrah, Admah, and Zeboim, were thus destroyed by fire from heaven; the land was depressed 1312 feet below the level of the Mediterranean Sea, and became a receptacle for the waters overflowing the Jordan, and formed what is now called the Dead Sea.

QUESTIONS.

73. How was Lot saved when God's judgment fell upon Sodom?

74. In what year did this event occur?

75. Were any other cities destroyed at the same time?

76. What occupies the sites of those cities at the present day?

NEW TESTAMENT REFERENCES.

Verse 16.—"They brought him forth." 2 Pet. ii. 7.

Verse 24.—"The Lord rained," etc. Luke xvii. 29; 2 Pet. ii. 6 Jude 7.

Verse 26.—"She became a pillar of salt." Luke xvii. 32.

CHAPTER XX.

B.C. 1896.

ABRAHAM AT GERAR. During his sojourn at this place, Abraham committed the same error he had done when in Egypt, in calling his wife Sarah, his sister, in order to save his own life.

"**ABIMELECH**" appears to have been a regal name, like **Pharaoh**, king of Egypt. By interpretation **Father-king**.

"**GOD CAME TO ABIMELECH.**" **Word** came from the face of God. This was a supernatural dream sent of God.

"**A RIGHTEOUS NATION.**" It may have been that the people of Gerar were not such open sinners as their neighbours.

"**A PROPHET.**" Therefore do him no harm.

"**HESHALL PRAY FOR THEE.**" It was the special work of the prophets to pray for the people.

"**YET INDEED SHE IS MY SISTER.**" The Jews' opinion is that **Sarah** was the same as **Iscah** (Gen. xi. 29). She was the grandchild of Terah by another woman than Abraham's mother.

"**DWELL WHERE IT PLEASETH THEE.**" **As** is good in thine eyes.

"**A THOUSAND PIÉCES OF SILVER.**" What these pieces were is not certain; but it is probable that they were shekels.

QUESTIONS.

77. Describe the situation of Gerar.
78. Who was Abimelech? Explain the meaning of the name.
79. How was Abimelech reproved?
80. Find other instances of dreams sent of God in this book.

CHAPTER XXI.

B.C. 1896.

ISAAC BORN. At the appointed time, when Abraham was 100 years old, and Sarah 90, the child of promise was born.

"**THE LORD VISITED SARAH.**" **Remembered.** A pledge of the fulfilment of other promises.

ABRAHAM CALLED THE NAME OF HIS SON ISAAC. He was so named because when Sarah heard the prediction she laughed.

"**GOD HATH MADE ME TO LAUGH.**" **Hath made me to rejoice.**

"**ABRAHAM MADE A GREAT FEAST.**" This was probably when his son was three years old.

SARAH SAW ISHMAEL MOCKING. **Deriding or laughing.** The Apostle calls it **persecution.**

"**SHALL NOT BE HEIR WITH MY SON.**" **Not inherit;** under this inheritance is figured heavenly blessings in Christ, and life everlasting. Ishmael may have mocked Isaac concerning this inheritance.

"**VERY GRIEVOUS.**" **Vehemently evil.**

ISHMAEL SENT AWAY. At the command of God, Hagar and her son were expelled from the house of Abraham.

"**BREAD.**" By this is signified all kinds of provisions needful for the journey.

"**THE WILDERNESS OF BEERSHEBA.**" The way towards Egypt. **A place without order, not fit for man to dwell in.**

"**CAST THE CHILD.**" Placed the youth, who was now about sixteen years old; he was sick and fainting from thirst.

"**UNDER ONE OF THE SHRUBS.**" The Greek renders it, **under a fir-tree.**

"**GOD HEARD THE VOICE OF THE LAD.**" In the midst of their distress the angel of God comforted them.

"**SHE SAW A WELL.**" It might have been there before, yet she saw it not, for her eyes were holden.

"**GOD WAS WITH THE LAD.**" **The word of the Lord was a help to the lad.**

"**AN ARCHER.**" **Shooter with bow;** he became a great warrior.

"**PARAN.**" A wilderness adjoining the desert of Sinai.

ABRAHAM'S COVENANT WITH ABIMELECH. This covenant was made at Beersheba, where Abraham was permitted to **dig a well.**

QUESTIONS.

81. Give the date of Isaac's birth.
82. What is the meaning of his name? Why was he so called?
83. Give a short history of Ishmael from the records of this book.
84. In what passages in the New Testament are Hagar and Ishmael mentioned?

NEW TESTAMENT REFERENCES.

- Verse 1.*—"As He had spoken." Gal. iv. 28.
Verse 2.—"Bare Abraham a son in his old age." Acts vii. 8; Heb. xi. 11.
Verse 4.—"Abraham circumcised his son." Acts vii. 8.

Verse 9.—"The son of Hagar," etc. Gal. iv. 29.

Verse 10.—"Cast out this bondwoman," etc. Gal. iv. 30.

Verse 12.—"In Isaac shall thy seed be called." Rom. ix. 7.

CHAPTER XXII.

B.C. 1871.

"ISAAC OFFERED." God commanded Abraham to take his son Isaac, who was at that time 25 years of age, and offer him as a **burnt-offering** on **Mount Moriah**.

"DID TEMPT ABRAHAM." Proved his faith and obedience. The original word signifies **lifting up for a sign**.

"ONLY SON." He is called by St. Paul the **only begotten Son**.

"MORIAH." In the Greek **Highland**, for it was a mountainous country.

"BURNT-OFFERING." **An ascension**, so called because it went up in fire, burned upon the altar.

"ON THE THIRD DAY." The distance is about 50 miles, and takes more than 20 hours upon camels.

"WILL GO YONDER AND WORSHIP." **Bow down**.

"GOD WILL PROVIDE HIMSELF A LAMB." **See for Himself**. Abraham's reply to his son was uttered under a prophetic impulse.

"LAY NOT THINE HAND." **Send not forth**. The **Angel-Jehovah** stayed His hand, and pointed to a **ram** caught in a thicket, which was offered and accepted instead of his son. This event is one of the most striking types of the **sacrifice of Christ**.

"JEHOVAH-JIREH." **The Lord will provide**.

"THE ANGEL OF THE LORD CALLED UNTO ABRAHAM." A repetition of God's promises to the faithful patriarch were then given.

"POSSESS THE GATE OF HIS ENEMIES." **Thy seed shall rule over thy enemies**.

"IT WAS TOLD ABRAHAM." This short account of Abraham's family is here recorded because of the subsequent connection of Isaac by marriage.

QUESTIONS.

85. At what place was Abraham commanded to slay his son? What other sacrifices were subsequently offered on the same spot?

86. What was the age of Isaac at this time?

87. Point out special points in this event typical of the sacrifice of Christ.

88. Explain the meaning of a type.

NEW TESTAMENT REFERENCES.

Verse 1.—"God did tempt Abraham." Heb. xi. 17.

Verse 9.—"Laid him on the altar upon the wood." James ii. 21.

Verse 16.—"By Myself have I sworn." Heb. vi. 13, 14.

Verse 18.—"In thy seed," etc. Gal. iii. 8, 9, 16.

CHAPTER XXIII.

B.C. 1859.

"DEATH OF SARAH." This honourable record of Sarah above all women of Scripture is, that she is the mother of the faithful.

"TO WEEP FOR HER." Sarah is the first for whose death mourning and weeping are mentioned.

"FROM BEFORE HIS DEAD." **From the face of his dead.**

"SONS OF HETH." The Chethites or Hittites, people descended from Cheth, the son of Canaan.

"A SOJOURNER." **A foreigner**, dwelling in a strange country.

"A MIGHTY PRINCE." **A prince of God**, a holy ruler, preferred and advanced of God.

"MACHPELAH." **The double cave.**

"ABRAHAM WEIGHED TO EPHRON THE SILVER." Four hundred shekels of silver, **current money**, with the merchant.

"BURYING-PLACE." This was all the land possessed by Abraham in Canaan; yet it was an earnest of future inheritance.

QUESTIONS.

89. At what age, and when, did Sarah die?

90. What is the first business transaction mentioned in Scripture?

91. From whom were the Hittites descended?

92. Explain the meaning of *Machpelah*.

NEW TESTAMENT REFERENCES.

Verse 4.—"I am a stranger." Heb. xi. 13.

Verse 17.—"The field of Ephron." Acts vii. 16.

CHAPTER XXIV.

B.C. 1858.

"ABRAHAM WAS OLD." He was 140 years of age; and Isaac 40.

"HIS ELDEST SERVANT." **Elder or ancient.** This servant was Eliezer.

"BY JEHOVAH." **By the word of the Lord.**

"MY COUNTRY." Not to **Ur**, but to Mesopotamia where Abraham's brother had remained.

"THOU SHALT BE CLEAR." Innocent.

"MADE HIS CAMELS TO KNEEL DOWN." To rest them.

"O LORD GOD OF MY MASTER ABRAHAM." He prayed to God, beseeching Him to "Let it come to pass that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink—let the same be she that Thou hast appointed for Thy servant Isaac."

"BEFORE HE HAD DONE SPEAKING." His prayer was answered; Rebekah, the daughter of Bethuel, appeared at the well.

"THE DAMSEL." Young woman, maid.

"EARRING OF HALF A SHEKEL WEIGHT." Jewel for the forehead, or nose-ring, an ornament common in Eastern countries.

"HIS MERCY." Gracious kindness.

"BLESSED OF JEHOVAH." An honourable title used by many in those times.

"THE THING PROCEEDETH FROM THE LORD." When Bethuel and Laban heard the object of his journey, they consented to Rebekah returning with Eliezer to become the wife of Isaac.

"JEWELS OF SILVER." Vessels; instruments, ornaments, jewels.

"HER NURSE." A personal attendant, exempt from her husband's control. This was Deborah.

"ISAAC WENT OUT TO MEDITATE." To pray.

"SHE LIGHTED OFF THE CAMEL." Fell down; leaped down.

"THE TENT OF SARAH." The house or habitation which she had exclusively for her own use.

QUESTIONS.

93. Where did Abraham send his servant to seek a wife for Isaac?

94. Repeat the prayer of Eliezer.

95. What was the name of Rebekah's brother?

96. How was Isaac engaged upon the arrival of Rebekah?

CHAPTER XXV.

B.C. 1853—1805.

"KETURAH." After the death of Sarah, Abraham married Keturah. He had several children by her, among whom was **Midian**, father of the **Midianites**.

"**ABRAHAM GAVE ALL THAT HE HAD TO ISAAC.**" As being the child of promise.

"**ABRAHAM GAVE UP THE GHOST.**" An old English phrase for **expired**. He died at the age of 175 years; he was buried by his sons Isaac and Ishmael, in the cave of Machpelah.

ISHMAEL'S SONS. They were a warlike people, and though usually dwelling in tents, yet were powerful enough to possess **towns and castles**, and to rule as **princes and dukes**. The progenitors of the twelve tribes of Arabians still existing.

ISHMAEL'S DEATH. He died in the presence of all his brethren, aged about 137 years.

ESAU AND JACOB. Isaac was sixty years old at the birth of his sons, who were **twins**. Esau was a **cunning hunter**, and the favourite of his father; Jacob was a **shepherd, a plain man dwelling in tents**. The Hebrew word is usually rendered **perfect**; it signifies a **mild man dwelling at home**.

THE BIRTHRIGHT SOLD. Esau, the first-born, was the head of the family, appointed by God both **king and priest**; he despised the privilege, for, returning from hunting faint with hunger, he sold his birthright to Jacob for a mess of red pottage made of lentiles—a sort of pulse, in shape like peas, now used chiefly as fodder for cattle.

QUESTIONS.

97. From whom were the Midianites descended?
98. How old was Abraham when he died? Give the date of his death.
99. Were Esau and Jacob born before the death of Abraham?
100. Explain the meanings of the following names: Keturah, Midian, Rebekah, Esau, Jacob.

NEW TESTAMENT REFERENCES.

Verse 23.—"The elder shall serve the younger." Rom. ix. 12.

Verse 27.—"Dwelling in tents." Heb. xi. 9.

Verse 33.—"He sold his birthright." Heb. xii. 16.

CHAPTER XXVI.

B.C. 1804.

"**A FAMINE IN THE LAND.**" This compelled Isaac to retire to Gerar, where he practised the same deception

towards Abimelech with respect to Rebekah, as Abraham had done with regard to Sarah.

"THIS LAND." Canaan, the land of promise.

"ISAAC SOWED IN THAT LAND." This change in the habits of Isaac seems to have led the Philistines to fear that he designed to settle in their land.

"PITCHED HIS TENT." **Encamped.** The word used for **pitching camps**, or armies, is applied first to Isaac's family, and afterwards to Jacob's; it signifies a **residing**.

"THE WELLS OF WATER." He first dug the wells which had been made by Abraham, and called them by their old names. They dug other wells called ESEK, **contention**; SITNAH, **hatred**; and REHOBOTH, **room**; significant of the opposition of the Philistines, and his conquest of their strife. A covenant was then made with Abimelech.

"THE LORD APPEARED UNTO HIM." God blessed Isaac, and renewed the covenant made to Abraham. Isaac returned to Beersheba.

ESAU'S WIVES. These women were Canaanites, and Esau's marriage with them proves how little he regarded the peculiar blessings promised to his family. It was a cause of grief to Isaac and Rebecca.

QUESTIONS.

101. Why did Isaac go to Gerar?
102. What wells were re-dug by Isaac?
103. Did he dig any new wells?
104. How did Esau show his disregard for the promised blessing?

CHAPTER XXVII.

B.C. 1759.

"ISAAC WAS OLD." About 137 years; his failing sight warned him of death.

"REBEKAH HEARD." She was impelled by the word of God spoken to her before the birth of her sons; and too impatient to wait the Lord's time, by artifice procured the blessing for her favourite son.

BEFORE JEHOVAH. In His presence, by His power and authority.

"GOODLY RAIMENT."—**Desirable garments.** A long garment that great men used to wear. Holy robes received from their ancestors, which the mother kept in sweet chests to preserve them from moths.

"HE CAME UNTO HIS FATHER." It is said to have been the custom for some office or service to be performed by the son, before the dying blessing was pronounced by the father.

"AND BLESSED HIM." By many falsehoods, Jacob succeeded in deceiving his father, and obtained the patriarchal blessing of **plenty, dominion, and pre-eminence.**

"LET PEOPLE SERVE THEE." **Servitude** implies a spiritual curse; **sovereignty**, a spiritual blessing.

"BE LORD." **Master, sovereign, or governor.**

"ISAAC TREMBLED." Was **terrified, was astonished.**

"WITH SUBTILTY." With **guile, with wisdom.**

"THY DWELLING SHALL BE THE FATNESS OF THE EARTH." Fat and fertile plains which were upon Mount Seir.

"ESAU HATED JACOB." With an inward spiteful hate; he resolved to take his brother's life.

"WHY SHOULD I BE DEPRIVED."—**Lest I be bereaved.** Rebekah, hearing of Esau's threat, prevailed on Isaac to send Jacob to Laban, her brother, in Padan-aram in Syria, 400 miles off, under the pretext of seeking a wife among her own family.

QUESTIONS.

105. How did Jacob obtain his father's blessing?

106. Repeat the blessing; how were the predictions fulfilled?

107. How did Rebekah disguise her favourite son?

108. What was the effect of the deception upon Esau?

NEW TESTAMENT REFERENCE.

Verse 38.—"Esau lifted up his voice and wept." Heb. xii. 17.

CHAPTER XXVIII.

B.C. 1759.

JACOB SENT AWAY. His father again blessed him, and sent him forth to Padan-aram.

"GOD ALMIGHTY." **All-sufficient.**

"A MULTITUDE OF PEOPLE." **A synagogue of nations. An assembly of tribes.**

"LIGHTED UPON." Happened, met with in God's providence, not of his own purpose or design. He had travelled as far as Luz, forty miles on his journey; he

there lay down to sleep with nothing but the stones for his pillow.

JACOB'S LADDER. He had a vision of angels ascending and descending a ladder reaching from the earth to heaven, and at the top the Lord Jehovah standing.

"SPREAD ABROAD." Greatly increase, enlarge.

"I AM WITH THEE." My word shall be thy help.

"JEHOVAH IS IN THIS PLACE." The glory of the Lord dwelleth in this place.

HE CALLED THE NAME OF THE PLACE BETHEL. The House of God. Jacob then made a vow, saying, "Then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto Thee."

QUESTIONS.

109. What was Jacob's vision at Bethel?
110. What promise was made to him?
111. Whom did Esau marry about this time?
112. Give the date of Jacob's journey.

NEW TESTAMENT REFERENCE.

Verse 12.—"The angels of God ascending and descending." John i. 51.

CHAPTER XXIX.

B.C. 1759—1749.

"JACOB WENT ON HIS JOURNEY." **Lift up his feet.** He went lightly and cheerfully on his long journey, comforted by the vision.

THE WELL OF HARAN. Towards the close of his journey he met **Rachel**, the daughter of his uncle **Laban**, tending her father's sheep at the well.

"**THE WELL'S MOUTH.**" This stone was placed to protect the water from the drifting sand.

"**JACOB KISSED RACHEL.**" He saluted her, according to Eastern custom; made himself known, and accompanied her home. After staying with **Laban** a month, he engaged himself to him for seven years, on condition that his cousin **Rachel** should be given to him in marriage at the expiration of that time.

"**GIVE ME MY WIFE.**" When the time arrived, **Laban** deceived him, and gave him his elder daughter, **Leah**, instead.

"WHEREFORE HAST THOU BEGUILLED ME?" Laban pleaded in excuse the custom of the country, and promised Jacob, if he would serve seven years more, that he should have Rachel. Jacob consented, and Leah and Rachel became his wives.

LEAH'S SONS. The names of Leah's four eldest sons were Reuben, Simeon, Levi, and Judah.

"NOW WILL I PRAISE THE LORD." Openly praise and celebrate in a solemn manner.

QUESTIONS.

- 113. Into what land did Jacob come?
- 114. Where did he meet Rachel?
- 115. How was he received by his uncle Laban?
- 116. What contract did he make with Laban?

CHAPTER XXX.

B.C. 1749—1745.

RACHEL'S GRIEF. Rachel had no children, which was a cause of much sorrow, and her place, according to patriarchal custom, was supplied by her handmaid, **Bilhah**, by whom Jacob had two sons, **Dan** and **Naphtali**.

"**RACHEL ENVIED HER SISTER.**" The same word in the original is for **envy**, **zeal** and **jealousy**.

TWO MORE SONS. By **Zilpah**, the handmaid of Leah, Jacob had two sons, **Gad** and **Asher**.

"**SHE CALLED HIS NAME JOSEPH.**" At length a son was given to Rachel; he was the most highly favoured of all the sons of Jacob.

"**SEND ME AWAY.**" When Jacob had been with his uncle fourteen years, he desired to return to the home of his fathers. Laban, however, finding how God had prospered him during Jacob's sojourn, persuaded him to remain by promising him a remuneration for his services.

"**THE MAN INCREASED EXCEEDINGLY.**" Jacob, by artifice, became a rich man; in six years he was possessed of immense flocks, and maid-servants, and men-servants, and camels, and asses.

QUESTIONS.

- 117. How many years had Jacob been with his uncle Laban when he desired to return to his native country?
- 118. How had Laban repaid his services during those years?
- 119. Had Laban prospered during the sojourn of Jacob?
- 120. In what did the wealth of Jacob consist?

CHAPTER XXXI.

B.C. 1739.

JACOB LEAVES LABAN. Laban and his sons were envious at the prosperity of Jacob, and accused him of dishonesty, upon which he determined to depart hastily. The word of the Lord also came to him, saying : "Return unto the land of thy fathers."

"**UNTO HIS FLOCK.**" He sent for his wives to the place where he kept his flock, and told them of his intended departure.

"**TEN TIMES.**" This may be put for many times.

"**RACHEL AND LEAH ANSWERED.**" "Is there yet any portion or inheritance in our father's house?" Thus they sustained and cheered him, so that he could depart with a light and cheerful heart.

"**HE CARRIED AWAY ALL HIS CATTLE.**" The inhabitants of the desert have few household goods, so that a large company can break up and remove in a few hours.

"**RACHEL HAD STOLEN THE IMAGES.**" **Teraphim**, or images, applied to superstitious uses, particularly by the women; they are thought to have been resemblances of the **Edenic Cherubim**.

"**JACOB STOLE AWAY UNAWARES.**" **Stole from the heart.** Conveyed himself away without the knowledge or consent of Laban, who was absent at the sheep-shearing.

"**PASSED OVER THE RIVER.**" The Euphrates, which was between Chaldea and Canaan.

"**LABAN OVERTOOK JACOB.**" He charged him with stealing his **gods**, but refrained from anger and violence by a warning from God in a dream.

"**CAMEL'S FURNITURE.**" Cloths, sometimes richly ornamented, thrown upon the animal. It was among these that Rachel hid the images, so Laban's search was fruitless.

"**A COVENANT.**" A covenant of friendship was made between Jacob and Laban; and a heap of stones set up for a memorial, which each swore not to pass over to the injury of the other.

"**GATHER STONES.**" Laban called it **Jegar-sahadutha**, but Jacob called it **Galeed**, the heap of witness. It was also called **Mizpah**, a beacon or watch-tower.

"**LABAN DEPARTED.**" Jacob offered up a sacrifice; Laban bid farewell to his children and returned unto his place.

QUESTIONS.

121. Why did Jacob leave Laban ?
 122. What charge did Laban bring against Jacob when he overtook him ?
 123. Over what river did Jacob pass ?
 124. Give an account of the covenant entered into by Jacob and Laban.

CHAPTER XXXII.

B.C. 1739.

"THE ANGELS OF GOD MET HIM." Jacob proceeded on his way. He had a vision of **angels, messengers**, called by Josephus **phantasms** or **apparitions**.

"MAHANAIM." **Two hosts** or **camps**.

THE MESSAGE TO ESAU. Esau was now settled at Mount Seir, and Jacob, having to pass through this country, dreaded his anger. He, therefore, sent forward a messenger to his brother to effect a reconciliation.

ESAU COMETH WITH FOUR HUNDRED MEN. This filled Jacob with alarm, and he sent valuable presents to appease his wrath. He also sent his family over the brook Jabbok for safety.

JACOB'S PRAYER. It contains **four pleas** : i. His covenant ; ii. His command ; iii. His former mercies ; iv. His promise.

"THERE WRESTLED." **Combated**. This word is used nowhere else in Scripture. Jacob wrestled with the angel until break of day, who said : "Let me go, for the day breaketh." Jacob replied, "I will not let thee go, except thou bless me." He prevailed with the angel, and obtained the **blessing**.

JACOB'S NAME CHANGED TO ISRAEL. **A prince with God**. He called the name of the place **Penuel, the face of God**, because he had seen God face to face.

QUESTIONS.

125. Where did Esau dwell ?
 126. Repeat the prayer of Jacob.
 127. How did Jacob acquire the name of Israel ?
 128. Explain the meaning of the following names :--Mahanaim, Penuel.

CHAPTER XXXIII.

B.C. 1739—1737.

MEETING OF JACOB AND ESAU. Jacob beheld his brother advancing, and went forward bowing himself to the ground seven times.

EMBRACED HIM AND KISSED HIM. These were signs of reconciliation ; his former hatred changed to affection.

"THOU WAST PLEASED WITH ME." Thou hast favourably accepted me.

"MY BLESSING." The gift. In Scripture the word blessing is often used for bounteous gift.

"I WILL LEAD ON." Will gently lead ; softly.

"ESAU RETURNED." He returned to Mount Seir, where his posterity settled. His descendants were called **Edomites**, from his other name **Edom, red**. Of the time and manner of his death nothing certain is known.

"JACOB JOURNEYED." He came to **Succoth, booths** or tents, where he stayed for two years.

JACOB CAME TO SHECHEM. Here he bought a small piece of land of Hamor, the prince of the country, for **an hundred pieces of money ; lambs** in the margin. Some think that they were pieces of money on which the images of lambs were stamped.

HE BUILT AN ALTAR. Having pitched his tent, he erected an altar for thanksgiving, as his fathers had done

"EL-ELOHE-ISRAEL." God, the God of Israel.

QUESTIONS.

129. Describe the meeting of Jacob and Esau.

130. Who were the descendants of Esau ?

131. Where did Jacob settle ?

132. What did he call the altar which he erected ?

CHAPTER XXXIV.

B.C. 1732.

"THE DAUGHTERS OF THE LAND." The Hebrew doctors say that these daughters of Shechem went abroad playing upon timbrels.

"DINAH THE DAUGHTER OF JACOB." Having received insult from Shechem, the son of Hamor, her brothers, **Simeon** and **Levi**, treacherously took vengeance upon the whole people.

"THE GATE OF THE CITY." The public assembly of the citizens.

"CAME UPON THE CITY BOLDLY." Simeon and Levi were the leaders, probably accompanied by their servants, or some of their brethren. They had prevailed upon the Shechemites to be circumcised, and then fell upon them and slew every male, and spoiled their city. Shechem and Hamor his father also fell among the slain.

JACOB'S ANGER. He was offended at the cruelty of his two sons, and pronounced a curse upon them; hence, in the division of the land of Canaan, the **Simeonites** and Levites had not distinct and equal portions allotted to them.

QUESTIONS.

133. What was the name of Jacob's daughter?
134. How did Simeon and Levi avenge their sister's wrongs?
135. Who was the mother of Dinah?
136. How were Simeon and Levi eventually punished for their cruelty?

CHAPTER XXXV.

B.C. 1732—1716.

"ARISE, GO UP TO BETHEL." Jacob is commanded to leave Shechem and go to Bethel, a journey of nearly thirty miles, to escape the dangers which now surrounded him through his sons' conflict with the Shechemites.

"CHANGE YOUR GARMENTS." This is the first instance on record of religious purification. The Hebrew word translated **be clean**, means also **make haste**.

"Strange gods." **Gods of alienation**; idols of the people; either taken privily from Laban's house, or lately from the Shechemites, who were idolaters.

"GOD WHO ANSWERED ME." Received my prayer in the time of my distress; His word was my help in the way that I had gone.

"THEIR EARRINGS." Idolatrous jewels and superstitious monuments, which were to be abolished as well as the idols themselves. Jacob then hid them all under an oak at Shechem.

"TERROR OF GOD." A terror from before the Lord sent upon the cities.

"DEBORAH, REBEKAH'S NURSE," died, and was buried under an oak at Bethel.

GOD AGAIN APPEARED TO JACOB. At Bethel Jacob built an altar of thanksgiving, and the Lord again renewed His promises, and called his name **Israel**. Jacob reared a pillar of grateful memorial.

"**RACHEL DIED.**" Jacob went on to Ephrath, where Rachel died, after giving birth to a son, whom she called with her dying lips **Benoni**, the son of my sorrow. Jacob changed his name to **Benjamin**, the son of my right-hand.

"**UNTO THIS DAY.**" The time when Moses wrote this history the pillar set up by Jacob on Rachel's grave remained.

ISAAC'S DEATH. Jacob came to Mamre, where he remained with his father until his death, a period of thirteen years. Isaac died at the age of one hundred and eighty years; he was buried by his two sons in the cave of Machpelah.

QUESTIONS.

137. What work was accomplished by Jacob before he set out on his journey to Bethel?

138. Who was Deborah? Where did she die? What name was given to her burial-place?

139. Where did Rachel die?

140. What was the age of Isaac at the time of his death? When did he die, and where was he buried?

CHAPTER XXXVI.

B.C. 1796—1496.

"**THESE ARE THE GENERATIONS OF ESAU.**" The history of Isaac's family is closed with a brief notice of Esau's descendants, who were afterwards intimately connected with the Israelites either as allies or foes.

ESAU'S WIVES. **Adah** and **Aholibamah** are supposed to be the same as **Bashemath** and **Judith**, two Canaanitish women; his third wife, **Mahalath**, or **Bashemath**, was the daughter of Ishmael.

"**THUS DWELT ESAU IN MOUNT SEIR.**" He left Canaan, took with him all his riches, and settled in Edom as a powerful chieftain. The blessing of his father was fulfilled, for he had now become greater than Jacob, as to earthly prosperity; but he had no inheritance in Canaan.

THE DUKES OF THE SONS OF ESAU. They were apparently heads of tribes, now called **Sheikhs**. It is in the

sense of a military leader that the word **duke** is here used.

"**ANAH THAT FOUND THE MULES IN THE WILDERNESS.**" The Hebrew word rendered **mules** occurs nowhere else ; by some it is rendered **Emim** or giants, by others **warm springs**, which were probably discovered by Anah when tending his father's asses.

BEFORE THERE REIGNED ANY KING OVER ISRAEL. This appears to have been written by Moses prophetically.

QUESTIONS.

141. How does the history of Isaac's family close ?
142. Prove that the blessing bestowed upon Esau was fulfilled.
143. Give the names of Esau's wives.
144. How may the title of *duke* be here understood ?

CHAPTER XXXVII.

B.C. 1728.

"**THE GENERATIONS OF JACOB.**" The family history of Jacob, who is now at the head of the chosen race.

JOSEPH HATED BY HIS BRETHREN. He had told their father of their misconduct, which brought upon him their envy and hatred.

"**A COAT OF MANY COLOURS.**" A tunic of fine texture, woven of variegated threads.

JOSEPH'S DREAMS. They foretold his future advancement ; when he related them to his brethren their hatred was increased.

HIS BRETHREN IN SHECHEM. About fifty miles from Hebron. Dothan was probably twelve or fifteen miles further.

"**BEHOLD THIS DREAMER COMETH.**" They no sooner saw Joseph approaching than they conspired to kill him.

"**REUBEN HEARD IT.**" At his intercession his life was spared, and after they had stripped him of his coat, they cast him into a dry well. Reuben intended to rescue him privately, and restore him to his father.

"**A COMPANY OF ISHMAELITES.**" A caravan of Arabian traders who came from Mount Gilead, and were on their way to Egypt to dispose of their spices and perfumes.

"**LET US SELL HIM.**" At the instigation of **Judah**, the brethren sold Joseph for **twenty pieces of silver**, as a slave ; he was then seventeen years of age.

JACOB DECEIVED. They dipped Joseph's coat in the blood of a kid, and carried it to their father, who cried, "an evil beast hath devoured him."

"RENT HIS CLOTHES." A frequent sign of mourning in the East.

"SACKCLOTH." This is the first time the wearing of sackcloth is mentioned. It was a token of grief.

"THE MIDIANITES SOLD HIM." On arriving in Egypt they sold Joseph to Potiphar.

"OFFICER OF PHAROAII'S." Chamberlain, or courtier.

"CAPTAIN OF THE GUARD." Chief marshal. Chief of the executioners.

QUESTIONS.

145. How did Joseph offend his brethren?

146. How were they prevented from killing him?

147. Under what circumstances was he brought into Egypt?

148. What did Jacob exclaim when his sons brought to him Joseph's coat?

NEW TESTAMENT REFERENCE.

Verse 41.—"And sold Joseph," etc. Acts vii. 9.

CHAPTER XXXVIII.

B.C. 1727.

"IT CAME TO PASS AT THAT TIME." In the interval between Jacob's return from Mesopotamia, and the events recorded in the preceding chapter. This narrative is necessary to complete the genealogy of our Lord.

"A CERTAIN ADULLAMITE." A heathen man dwelling in Adullam, a city in the land of Canaan, which was afterwards given for a possession to the sons of Judah.

ER WAS WICKED IN THE SIGHT OF THE LORD. Therefore he was cut off by a special stroke of divine judgment.

QUESTIONS.

149. "At that time." To what period do these words refer?

150. Describe the situation of the following places: Adullam Timnath.

CHAPTER XXXIX.

B.C. 1728.

"JOSEPH WAS BROUGHT DOWN INTO EGYPT." The land of Mizraim.

"HE WAS IN THE HOUSE OF HIS MASTER." Potiphar made him overseer over his house, and the Lord blessed the Egyptian's house for Joseph's sake, and made all that he did to prosper.

"HE SERVED HIM." **Ministered** to him, pleased him.

POTIPHAR'S WIFE falsely accused Joseph, so that his wrath was kindled, and he cast him into prison.

"THE PRISON." **Tower-house**, a prison built in a round form.

"GAVE HIM FAVOUR." Made him to be gracious or favoured, so that the keeper of the prison committed everything to Joseph's hand.

"HE WAS THE DOER OF IT." By his word or appointment everything was done.

QUESTIONS.

151. How was Joseph treated by Potiphar?
152. By whom was he falsely accused and cast into prison?
153. What treatment did he receive in prison?
154. What was the source of Joseph's prosperity in the land of slavery?

NEW TESTAMENT REFERENCE.

Verse 2.—"The Lord was with Joseph." Acts vii. 9.

CHAPTER XL.

B.C. 1720.

"THE BUTLER OF THE KING." **Cupbearer**.

"THE CAPTAIN OF THE GUARD." This was Potiphar, Joseph's old master; he must have been convinced of his innocence, by the confidence which he placed in him.

"IN WARD." In prison.

FOR A SEASON. Probably a year.

THE DREAMS OF THE BUTLER AND BAKER. These were not vain and idle dreams, but were significant of future events, and needed interpretation. The Egyptians attached especial importance to dreams.

"DO NOT INTERPRETATIONS BELONG TO GOD?" Joseph was careful to give God all the glory.

THE TWO DREAMS. They were interpreted by Joseph, prophesying freedom to the butler, and punishment to the baker.

"THINK ON ME." Joseph appealed to the butler's gratitude, but he forgot him.

"I WAS STOLEN AWAY." Stolen by stealth.

"THE DUNGEON." Pit, the house of prison.

"LIFT UP." Take away thine head.

"A TREE." A gallows tree.

"PHARAOH'S BIRTHDAY." The birthdays in Egypt were considered holy; they were celebrated by public rejoicings. The custom to hold banquets on birthdays appears very ancient.

QUESTIONS.

155. Who were fellow-prisoners with Joseph?

156. Relate their dreams, and the interpretation.

CHAPTER XLI.

B.C. 1715.

"PHARAOH DREAMED." For two years had Joseph remained in the prison after the release of the butler; now this dream is sent to Pharaoh, as the means of his release.

THEY FED IN A MEADOW. Some suppose this to mean the sedgy reedy grass that grows on the banks of the Nile.

"SEVEN EARS OF CORN." There is a species of wheat which grows in Egypt, which, in its perfect state, actually bears this number of ears.

"HIS SPIRIT WAS TROUBLED." He felt assured that his dreams were signs.

"THE MAGICIANS OF EGYPT." The term **magician** is derived from a word that means **wise, learned, intelligent**. They were a clever and deep-thinking set of men, who had learned many things they kept from the common people.

"A YOUNG MAN, AN HEBREW." The butler's memory revived, and he spoke of Joseph, who was at once brought out of prison into the royal presence.

"BROUGHT HIM HASTILY." Made him to run.

"GOD HATH SHOWED PHARAOH WHAT HE IS ABOUT TO DO." Joseph, through God's help, interpreted the dreams: he foretold seven years of famine, and seven years of plenty.

JOSEPH EXALTED. From suggesting the proper course to be pursued, he was set over the land of Egypt, after having been in bondage thirteen years. He was second to Pharaoh alone in that great and powerful nation.

"VESTURES OF FINE LINEN." Costly white cloth which great personages used to wear.

"ZAPHNATH-PAANEAH." A revealer of secrets, or the saviour of the world, *i.e.* the land of Egypt.

JOSEPH WAS NOW THIRTY YEARS OF AGE. The king gave him to wife **Asenath**, the daughter of the priest of On; and during the seven years of plenty, he had two sons, **Manasseh** and **Ephraim**.

"ALL COUNTRIES CAME INTO EGYPT." Joseph had filled all the barns of Egypt with corn, and in the time of famine, people from all countries came to buy.

QUESTIONS.

157. Relate Pharaoh's dreams, and the interpretation.

158. What was the river? And what is the great value of it to Egypt?

159. What name was given to Joseph by Pharaoh? Explain the meaning.

160. Who was Poti-pherah?

NEW TESTAMENT REFERENCES.

Verse 37.—"The thing was good in the eyes of Pharaoh." Acts vii. 10.

Verse 56.—"The famine waxed sore." Acts vii. 11.

CHAPTER XLII.

B.C. 1706.

JOSEPH'S BRETHREN. Among the buyers of corn from all parts, came the ten sons of Jacob from Canaan.

"MADE HIMSELF STRANGE UNTO THEM." He was alienated from them.

"YE ARE SPIES." Going from place to place to see the barrenness and distress of the land.

HE PUT THEM INTO WARD. Joseph quickly recognised his brethren, although they knew him not; he treated them roughly, and imprisoned them; after three days he released them, and desired them to depart and bring their younger brother Benjamin, retaining Simeon as a pledge of their return.

"WE ARE VERILY GUILTY CONCERNING OUR BROTHER." In their affliction the remembrance of their sin causes them fear.

"HE SPAKE UNTO THEM BY AN INTERPRETER." The Egyptian language, and that which the inhabitants of Canaan spoke, were totally different.

"THEY WERE AFRAID." Joseph ordered their money to be put back in their sack's mouth ; on discovering this they became alarmed.

"ME HAVE YE BEREAVED." When they related the circumstances of their journey to their father Jacob, he refused to allow Benjamin to leave him ; but Reuben offered his own two sons as a security.

QUESTIONS.

161. Why did Joseph talk with his brethren through an interpreter ?

162. Whom did he retain as a hostage ?

163. "They were afraid." Explain this.

164. What did Jacob exclaim when he heard their account of their journey ?

CHAPTER XLIII.

B.C. 1706.

"WHEREFORE DEALT YE SO ILL WITH ME?" Jacob evinced distrust ; in parting with Benjamin he evidently feared the worst, expecting a fresh bereavement.

"SEND THE LAD WITH ME." Judah acted as if the eldest ; he was even now gaining that personal superiority which was a token of the subsequent supremacy of his tribe.

"A PRESENT." These were articles not to be found in Egypt in such perfection. With these gifts, with double money in their hands, and commending them to the love and mercy of God, Jacob sends them on their second journey into Egypt.

"THE STEWARD OF JOSEPH'S HOUSE." Having told him of the money found in their sack's mouth, he removed their alarm. He then restored Simeon to them.

THE FEAST IN JOSEPH'S HOUSE. He ordered a repast to be prepared for the brethren, who, to their surprise, were arranged according to their ages, and a five-fold portion sent to Benjamin.

QUESTIONS.

165. Why did Jacob's sons need urging a second time to go into Egypt ?

166. Which of his sons pleaded earnestly for Jacob's consent that they should take Benjamin ?

167. What salutation was given by Joseph to his younger brother?
 168. How were they entertained in Joseph's house?

CHAPTER XLIV.

B.C. 1706.

"THE SILVER CUP." This was stealthily placed in Benjamin's sack.

"HE DIVINETH." The language of the steward was dictated by Joseph, but is no proof that he laid claim to the power of divination which was extremely common among the Egyptians, who were heathen. Joseph had long since expressly referred all his wisdom to the inspiration of God. The words were used to **keep up the appearance of an Egyptian.**

"HE SEARCHED." Notwithstanding the strongest protestations of innocence, they were searched, and the cup found in Benjamin's sack.

"JUDAH CAME NEAR." He speaks as if he could not bear to return and see his father's distress. So he nobly offers himself in Benjamin's stead.

"LET THE LAD GO UP WITH HIS BRETHREN." The word **lad** means **not old—the child of his father's old age.** Benjamin was now thirty-three years old, and the father of ten children.

QUESTIONS.

169. How were Joseph's brethren hindered on their return journey?

170. "God hath found out the iniquity of thy servants." To what iniquity did Judah refer?

171. Point out the expressions in Judah's speech which prove that it was conciliatory.

172. What were the six reasons why Benjamin was so much beloved?

CHAPTER XLV.

B.C. 1706.

JOSEPH REVEALS HIMSELF TO HIS BRETHREN. He caused all the Egyptians to go out from his presence, as he could refrain no longer from disclosing himself to them. **He wept aloud, and said, I am Joseph your brother.**

"GOD DID SEND ME." He freely forgave them, and comforted them, saying, "God did send me before you to preserve life."

"GO UP TO MY FATHER." He now directed them to fetch their father Jacob, and settle in the land of Egypt. Joseph, though a ruler, did not forget that he was a son.

PHARAOH'S INVITATION. This is a grand instance of royal and lasting gratitude.

"REGARD NOT YOUR STUFF." Furniture.

"HE GAVE EACH MAN CHANGES OF RAIMENT." The custom of presenting garments is still common in the East.

"THE CHILDREN OF ISRAEL." This is the first time the descendants of Abraham are so called.

"WHEN HE SAW THE WAGONS." He knew that they must have come from Egypt; it is supposed that they were not used in Palestine. A two-wheeled cart or wagon has been discovered on the Egyptian monuments.

"JACOB'S HEART FAINTED." Was agitated. He resolved to go and see his beloved son before he died.

QUESTIONS.

173. Instance some of the points in which Joseph was clearly a type of Christ.

174. Why were Joseph's brethren troubled when he revealed himself to them?

175. How did Jacob receive the news?

176. What new name was now given to his sons?

NEW TESTAMENT REFERENCES.

Verse 4. "I am Joseph, your brother." Acts vii. 13.

Verse 13. "Bring down my father hither." Acts vii. 14.

CHAPTER XLVI.

B.C. 1706.

"ISRAEL TOOK HIS JOURNEY." The aged patriarch set out for Egypt with his sixty-four sons and grandsons, his daughter Dinah, and his granddaughter Serah, daughter of Asher. Taking into account the nine wives of nine of Jacob's sons that came with him into Egypt, we have the **threescore and fifteen souls** mentioned by St. Luke.

"CAME INTO EGYPT." This departure of Jacob into Egypt took place **two hundred and fifteen years** after the call of Abraham.

JACOB'S VISION. God appeared to him on his journey in the visions of the night at Beersheba, where He renewed the covenant.

"FEAR NOT TO GO DOWN INTO EGYPT." He might

have had several causes of fear. Abraham had been injured there ; Isaac had been expressly told not to go thither ; it had been foretold that his seed should be enslaved by the Egyptians ; he feared the idolatry of the land ; he also dreaded being buried away from the promised land.

"JOSEPH WENT UP TO MEET ISRAEL HIS FATHER." The aged father's heart is made glad ; he meets and embraces his long lost son, and now is content to depart : "Now let me die, since I have seen thy face, because thou art yet alive."

"EVERY SHEPHERD IS AN ABOMINATION UNTO THE EGYPTIANS." The **Hyksos**, or **shepherd-kings**, were a nomadic and pastoral race from north-east Central Asia, who had overrun and conquered Egypt. They are said to have held possession for nine hundred years, when they were finally expelled. This was sufficient to render shepherds odious in the eyes of the Egyptians.

QUESTIONS.

- 177. How many persons accompanied Israel into Egypt ?
- 178. What was the age of Jacob when he went down into Egypt ?
- 179. What four promises were made to him at Beersheba ?
- 180. Where is Goshen ?

NEW TESTAMENT REFERENCE.

Verses 6, 7. "And came into Egypt."—Acts vii. 14.

CHAPTER XLVII.

B.C. 1706—1689.

"THE LAND OF GOSHEN : " where the pastures were very rich, and where the ancient Nomads had formerly resided.

"HOW OLD ART THOU ?" Probably Jacob looked like a very old man. The Egyptians were shorter lived than the Hebrews.

"MY PILGRIMAGE." A metaphor, taken from his frequently removing his habitation.

"FEW AND EVIL." His days had been full of sin and suffering and sorrow.

"THE FAMINE WAS VERY SORE." But Joseph's prudent management preserved the country. He took in exchange for corn, first, the people's money, then their cattle, and afterwards their land ; when these were gone the people sold themselves unto the king, and became **Pharaoh's bondmen**.

"JOSEPH MADE IT LAW." He established a law over the land that Pharaoh should have a **fifth part** of the produce of the land as a rent-charge, except the land of the priests, who were exempt from servitude; the remaining four-fifths were returned to their late owners.

"HE CALLED HIS SON JOSEPH." The time drew near that Israel must die, and he sent for his son Joseph to take an oath that he would bury him in Canaan, in the sepulchre of his fathers.

"ISRAEL BOWED HIMSELF UPON THE BED'S-HEAD." And Israel bowed himself, leaning on his staff. An act of worship.

QUESTIONS.

181. "Multiplied exceedingly." Of what promise is this a fulfilment?

182. Upon what conditions did Joseph supply the Egyptians with corn?

183. What class of people were exempt from the law which he made?

184. "Israel bowed himself." Is this act of worship referred to in any other part of Scripture?

NEW TESTAMENT REFERENCES.

Verse 2. "Presented them unto Pharaoh." Acts vii. 13.

Verse 31. "Israel bowed himself upon the bed's head." Heb. xi. 21.

CHAPTER XLVIII.

B.C. 1689.

"BEHOLD, THY FATHER IS SICK." Joseph, upon hearing this sad message, sent to announce that he was coming, with his two sons, to Jacob's house.

"ISRAEL STRENGTHENED HIMSELF." He rallied, that he might bless his children before he died.

"RACHEL." The presence of his beloved son Joseph recalled his mother, who died at Ephrath.

"ISRAEL STRETCHED OUT HIS RIGHT HAND." He prophetically prefers Ephraim, the younger son, to Manasseh, the elder. The tribe of Ephraim far excelled the tribe of Manasseh.

"THE ANGEL WHICH REDEEMED ME." The Angel of the covenant.

"LET MY NAME BE NAMED ON THEM." Be perpetuated through them.

"ONE PORTION ABOVE THY BRETHREN." The portion

of ground which he had purchased of Hamor might have fallen into the hands of the Amorites ; but having recovered it by force of arms, he now bequeathed it to Joseph.

QUESTIONS.

- 185. Could Jacob see his grandchildren when they came in ?
- 186. To what promises did Jacob refer ?
- 187. What illustrious men in Israel were descended from Ephraim ?
- 188. What events recorded in Scripture history are connected with the "portion of ground" that Jacob gave to Joseph ?

NEW TESTAMENT REFERENCES.

- Verse 20.* "He blessed them." Heb. xi. 21.
- Verse 22.* "I have given to thee one portion." John iv. 5.

CHAPTER XLIX.

B.C. 1689.

JACOB CALLED HIS SONS. The twelve sons gathered around the bed of their dying father to receive his last blessing.

"**IN THE LAST DAYS.**" The Hebrew phrase is not used for time which is immediately coming on, but for a remote future time.

"**I WILL DIVIDE.**" Prophets are said to do what they predict.

"**THE SCEPTRE.**" Emblem of dominion.

"**A LAWGIVER.**" The sovereign was usually the legislator:

"**SHILOH.**" **Tranquiliser—peacemaker—rest-giver.** Jacob looked forward with full assurance to the coming of Christ.

"**A STRONG ASS.**" The ass is held in much esteem in the East. These words are used to denote the strength and patience of the tribe in the labours of the field.

"**I HAVE WAITED FOR THY SALVATION, O LORD.**" This is said to be spoken by Israel in the midst of his speech to his sons ; he felt that death was approaching, and he paused for awhile before he proceeded with the blessings.

"**JOSEPH IS A FRUITFUL BOUGH.**" Jacob exhausts the fulness and force of his words in giving expression to his blessing on his beloved son Joseph.

"**THE ARCHERS.**" His brothers' cruelty ; the temptations of Potiphar's wife.

"THE SHEPHERD, THE STONE OF ISRAEL." Joseph was the provider and supporter of his family. In these characters, he is a remarkable type of Christ.

"WAS GATHERED UNTO HIS PEOPLE." After enjoining his sons to bury him in Canaan with his fathers, Jacob died, aged 147 years, having lived in the land of Egypt seventeen years.

QUESTIONS.

189. To which of the tribes was the pre-eminent blessing given?
190. Did the Reubenites excel?
191. How was the prophecy concerning Simeon fulfilled?
192. "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." Has this prophecy been fulfilled?
193. Explain the meaning of *Shiloh*.
194. How was the prophecy concerning Dan fulfilled?
195. Give an instance from Scripture history of the warlike exploits of the tribe of Gad.
196. What did Jacob say of Benjamin?

NEW TESTAMENT REFERENCES.

- Verses* 1. "The last days," Heb. i. 2.
Verses 9. "Judah is a lion's whelp," Rev. v. 5.
Verses 10. "The sceptre shall not depart," etc., John xix. 15.
Verses 10. "Unto him shall the gathering of the people be," Acts xiii. 47.

CHAPTER L.

B.C. 1689—1635.

"THE PHYSICIANS EMBALMED ISRAEL." We have no evidence that embalming was either known or practised by the ancient Hebrews; it was an Egyptian custom.

"THE EGYPTIANS MOURNED FOR HIM." There was a general mourning for him in Egypt for seventy days.

"JOSEPH WENT UP TO BURY HIS FATHER." They went by a circuitous way, round the Dead Sea, through part of Arabia, and the land of Moab and Ammon, until they came to **Atad beyond Jordan**.

"THIS IS A GRIEVOUS MOURNING." The Egyptians appear to have waited at the Jordan till the return of Joseph and his family.

"**ATAD.**" **Abel-Mizraim**, or **The Mourning of the Egyptians**. It also means **Meadow of the Egyptians**.

"THEY SENT A MESSENGER TO JOSEPH." The sons of Jacob had mentioned their fears to their father, and he had comforted them. Joseph now assures them of his

forgiveness, saying: "Fear not." And he comforted them and spake kindly to them—to their hearts.

"JOSEPH DIED." He died in Egypt, aged 110 years, fifty-four years after the death of Jacob.

"GOD WILL SURELY VISIT YOU." He shows his strong faith in God's promises to his fathers, in that he would bring them up into the **Promised Land**.

"HE TOOK AN OATH OF THE CHILDREN OF ISRAEL." That they should carry up his bones, and bury them in the land of Canaan. They embalmed him in Egypt, and when they went up out of that land they remembered their promise.

QUESTIONS.

197. Was embalming a custom of the Hebrews?

198. Describe the route taken by the funeral procession of Jacob.

199. "Thy father did command before he died." Is this command previously recorded?

200. "Ye shall carry up my bones from hence." Find passages which prove that this command was remembered.

NEW TESTAMENT REFERENCES.

Verses 13. "His sons carried him into the land of Canaan." Acts vii. 16.

Verses 24, 25. "God will surely visit you," etc. Heb. xi. 22.

TOPOGRAPHY.

ADMAH.—One of the five cities of the Plain; it was destroyed by fire from heaven. B.C. 1897.

ARARAT, MOUNT.—In Armenia, between the Black and Caspian Seas.

ASSYRIA.—An ancient kingdom founded by Nimrod. Situated in Asiatic Turkey, the country now called Kurdistan.

BEER-LAHAI-ROI.—The well of him that lives and sees me. Between Kadesh and Bered, where the Lord appeared in vision to Hagar.

BEERSHEBA.—The well of an oath. A city in the extreme south of Canaan.

BETHEL.—House of God. Between Shechem and Jerusalem.

CANAAN, LAND OF.—The Promised Land; it was originally peopled by Canaan, the son of Ham.

CALAH.—A city of Assyria supposed to have been founded by Nimrod.

DAMASCUS.—The oldest city in the world. Josephus makes it even older than Abraham.

DOTHAN.—Two cisterns. About twelve miles north of Samaria.

EDEN.—Delight. Eastward from the country of the Israelites; generally supposed that it was situated in or near Armenia.

EDOM.—Upon the southern borders of Moab. It was peopled by the descendants of Esau. Called Idumea by the Greeks and Romans.

EGYPT.—In the north of Africa; originally peopled by the descendants of Mizraim.

- ELAM.**—A province of Persia.
- EPHRATH.**—Another name for Bethlehem.
- ETHIOPIA.**—A country lying to the east of the Gihon in Asia.
- EUPHRATES.**—One of the rivers flowing through the Garden of Eden.
- GERAR.**—The residence of a Philistine prince, between Kadosh and Shur. **The valley of Gerar**, where Isaac dwelt, was no doubt in the neighbourhood.
- GILEAD.**—**Perpetual fountain.** The mountainous district south of the river Jabbok.
- GOMORRAH.**—**People of fear.** One of the cities of the Plain destroyed by fire from heaven. B.C. 1897.
- GOSHEN.**—**House of the sun.** The district in Egypt allotted to the Israelites.
- HABOR.**—A place on the river Gozan.
- HARAN.**—**Very dry.** In Mesopotamia, where Terah died.
- HAVILAH.**—**Very white.** This was probably situated near, and on the head of the Persian Gulf.
- HEBRON.**—**Confederation.** Called also **Kirjath-Arba**; one of the oldest cities of Palestine, a few miles south of Bethlehem. It is now called **El-khalil**.
- HIDDEKEL.**—The river Tigris.
- KADESH.**—A town on the southern border of the Promised Land.
- LAND OF THE PHILISTINES.** The maritime region between Joppa and the Egyptian border.
- MAHANAIM.**—**Two hosts.** Situated on the borders of Manasseh, upon the northern bank of the brook Jabbok.
- MESOPOTAMIA.**—**Between the rivers.** An extensive country between the Euphrates and the Tigris.
- MIZPAH.**—**Watch-tower.** A city of Judah about six leagues from Jerusalem.
- MORIAH.**—**Chosen of the Lord.** The mount on which the Temple of Solomon was afterwards built.
- MOUNT SEIR.**—**Rough.** South-east of the Dead Sea.
- NINEVEH.**—**Habitation of Ninus.** The capital city of Assyria; founded by Nimrod.
- ON.**—**The sun.** A city of Egypt east of the Nile; called by the Greeks **Heliopolis**.
- PLAIN OF JORDAN.**—The whole extent of country watered by the Jordan. Its modern name is **El Gaur**.
- PADAN-ARAM.**—A province between the Tigris and Euphrates, commonly called Mesopotamia.
- PARAN.**—**Abounding in foliage.** The wilderness which was the scene of Ishmael's exploits.
- RAMESES.**—Another name for the land of Goshen.
- REHOBOTH.**—A city of Assyria built by Nimrod.
- SALEM.**—**At peace.** The ancient name of Jerusalem.
- SHECHEM.**—A city in Mount Ephraim, situated in a beautiful valley between Mounts Ebal and Gerizim.
- SHINAR.**—**Casting out.** A plain round Babylon where the followers of Nimrod settled.
- SHUR.**—**A fort.** A city on the borders of Palestine and Egypt. **The wilderness of Shur** extended to this city.
- SUCCOTH.**—**Booths.** A city east of the Jordan.
- SODOM.**—**Burning.** One of the five cities of the Plain; the dwelling-place of Lot.
- UR OF THE CHALDEES.**—**Fire.** The birthplace of Abraham. It was situated in Armenia.
- VALE OF SIDDIM.**—The space now occupied by the Dead Sea, in or near which stood the cities of Sodom and Gomorrah.

ZEBOIM.—**Gathering of soldiers.** One of the four cities destroyed by fire from heaven.

ZOAR.—**Small.** The city near which Lot retired.

SCRIPTURE CHARACTERS.

ABEL.—**Vanity, transitory.** The son of Adam.

ABIMELECH.—**King of Gerar,** in the land of the Philistines.

ABRAHAM.—**Father of great people.** Lived one hundred and seventy-five years.

ABRAM.—**High father.** Called from Ur of the Chaldeans to go out to a country that God would show him.

ADAH.—**Ornament.** One of the wives of Lamech.

ADAM.—**Red earth.** The first man created by God; he lived nine hundred years.

AMRAPHEL.—The king of Shinar; he was one of the kings who fought in the first battle.

ARAM.—One of the sons of Shem.

ARIOCH.—The king of Ellasar, who fought in the first battle on record.

ARPHAXAD.—The third son of Shem; his descendants peopled Media.

ASENATH.—**Dedicated to Neith.** The daughter of Poti-pherah, and the wife of Joseph.

ASHER.—**Happy.** The eighth son of Jacob.

BERA.—The king of Sodom, who fell in the slimepits in the Vale of Siddim.

BIRSHA.—The king of Gomorrah, who fell at the same time.

BENJAMIN.—**Son of my right hand.** The youngest son of Jacob, by Rachel.

BETHUEL.—**Separated of God.** The son of Nahor, Abraham's brother.

CAIN.—**Possession.** The eldest son of Adam, who brought "death into the world by the murder of Abel."

CANAAN.—The son of Ham, from whom the Canaanites and Phœnicians were descended.

CHEDORLAOMER.—The king of Elam, who came up against Sodom and Gomorrah.

CUSH.—The son of Ham; the father of many nations in Africa and Asia.

DAN.—**Judge.** The fifth son of Jacob.

DEBORAH.—Rebekah's nurse.

DINAH.—**Judged.** The daughter of Jacob, by Leah.

ELIEZER.—**God of help.** Abraham's steward; he was a native of Damascus.

ENOCH.—**Dedicated.** The man who was taken up into heaven without dying.

ENOS.—The son of Seth.

EPHRON.—**Favour.** The Hittite from whom Abraham purchased a burying-place.

ER.—The son of Judah.

EVE.—**Life.** The first woman, "the mother of all living."

GAD.—**A troop, good fortune cometh.** The seventh son of Jacob, by Zilpah.

GOMER.—The son of Japheth; the father of the Cymbri Cymri, or Cimmerians.

HAGAR.—An Egyptian servant of Sarah; the mother of Ishmael.

HAM.—**Heat, black.** The youngest son of Noah; his posterity inhabited Africa and certain parts of Asia.

HARAN.—Abraham's brother.

ISAAC.—**Laughter.** The child of promise, given to Abraham when he was one hundred years old.

ISHMAEL.—Heard of God. The son of Abraham by Hagar; his posterity are usually mentioned under the name of Arabians or Ishmaelites.

ISSACHAR.—He is wages. One of the twelve sons of Israel.

JAPHETH.—Enlargement. The eldest son of Noah; his posterity inhabited Europe, the north of Asia, Asia Minor, and America.

JABAL.—Leading. A master in the art of tent-making, and in grazing flocks.

JACOB.—Supplanter. The inheritor of the blessing; afterwards called ISRAEL, a Prince with God.

JOSEPH.—He shall add. The beloved son of Jacob, by Rachel.

JUBAL.—Music. The inventor of musical instruments.

JUDAH.—Praised. The son of Israel, upon whom was bestowed the pre-eminence blessing.

JUDITH.—Praised. The wife of Esaus.

KETURAH.—Incense. The wife of Abraham after the death of Sarah.

LABAN.—White. Rebekah's brother, who dwelt in Padan-arain.

LAMECH.—Powerful. Of the posterity of Seth; lived seven hundred and seventy-seven years.

LEAH.—Wearied. The daughter of Laban the Syrian, and wife of Jacob.

LEVI.—Associated, joined. One of the sons of Jacob, by Leah.

LOT.—Covering, wrapt up. Abraham's nephew.

LUD.—One of the sons of Shem, the father of the Lydians.

MANASSEH.—Forgetfulness. One of the sons of Joseph.

MELCHIZEDEK.—King of righteousness. The king of Salem.

METHUSELAH.—When dead it will be sent. The oldest man; lived 969 years.

MILCAH.—The wife of Nahor, Abram's brother.

MIZRAIM.—The son of Ham, from whom the Egyptians descended.

NAAMAH.—Daughter of Lamech, of the posterity of Cain.

NAHOR.—Abraham's brother.

NAFTALI.—My wrestling. The sixth son of Jacob.

NIMROD.—Rebellious. "A mighty hunter before the Lord." The founder of the kingdom of Babel.

NOAH.—Comfort. The builder of the Ark; died at the age of 950.

PELEG.—Division. In his days a division of the earth was made.

PHAREZ.—The son of Judah, from whom the royal house of David sprung.

PHARAOH.—Son of the sun. The name of the kings of Egypt of one dynasty.

PHICHEL.—The captain of Abimelech's army.

POTIPHAR.—Priest of the bull. An officer of distinction under Pharaoh.

POTI-PHERAH.—Priest of the sun. Priest of On.

RACHEL.—An ewe. Daughter of Laban and wife of Jacob.

REBEKAH.—Rope with a noose. Daughter of Bethuel, and wife of Isaac.

REUBEN.—Behold a son. The first-born son of Jacob.

SARAH.—The princess. Abraham's wife, the mother of the promised son.

SETH.—Appointed. The third son of Adam.

SIEM.—Renowned name. The father of the nations of Asia.

SIMEON.—Heard acceptably. Jacob's second son by Leah.

TERAH.—Delay. The father of Abraham and Nahor, said to be a maker of images.

TIDAL.—One of the kings who fought in the first battle on record.

ZARAH.—One of the sons of Judah.

ZEBULON.—Wished for, dwelling with. One of the twelve sons of Israel.

ZILLAH.—Shadow. The wife of Lamech, of the posterity of Cain.

THE RE-POPULATION OF THE WORLD.

The regions inhabited by the descendants of Japheth are sometimes simply called "THE NORTH." Japheth is the *Irupefus* of profane history.

SONS OF JAPHETH.

1. Gomer.
2. Magog.
3. Madai.
4. Javan.
5. Tubal.
6. Meshech.
7. Tiras.

SONS OF HAM.

1. Cush.
2. Mizraim.
3. Phut.
4. Canaan.

SONS OF SHEM.

1. Elam.
2. Ashur.
3. Arphaxad.
4. Lud.
5. Aram.

NATIONS FOUNDED.

Cimbri or Cimmerians.
Scythians.
Macedonians.
Ionians and Greeks.
Tibarenians and Tobolsk.
Muscovites or Russians.
Tiras or Thracians.

NATIONS FOUNDED.

Many in Africa and Asia.
Upper Egypt.
Lower Egypt.
Canaanites and Phœnicians.

NATIONS FOUNDED.

Persians.
Assyrians.
Media.
Lydians.
Mesopotamia.

MIRACLES.

	CHAP.	VER.
Enoch's translation - - - - -	v.	24
The entrance of the beasts into the Ark - - - - -	vii.	15
The Flood - - - - -	vii.	17-24
The abatement of the waters - - - - -	viii.	1-3
The confusion of tongues - - - - -	xi.	7
Abram's sacrifice consumed - - - - -	xvi.	17
The men of Sodom smitten with blindness - - - - -	xix.	11
Lot's wife became a pillar of salt - - - - -	xix.	26
The destruction of Sodom and Gomorrah - - - - -	xix.	28

TYPES* OF THE MESSIAH.

TYPE.	ANTITYPE.
Adam—Gen. i. 27; ii. 7 - - - - -	Rom. v. 14; 1 Cor. xv. 45.
Tree of Life—ii. 9 - - - - -	Rev. xxii. 2.
Abel—iv. 8, 10 - - - - -	Heb. xii. 24.
Noah—v. 29 - - - - -	2 Cor. i. 3.
The Ark—vii. 16 - - - - -	1 Pet. iii. 20, 21.
Melchizedek—xiv. 18, 20 - - - - -	Heb. vii. 1-17.
Abraham—xvii. 5 - - - - -	Eph. iii. 15.
Isaac—xxii. 1, 2 - - - - -	Heb. xi. 17-19; Rom. iv. 25.
Jacob's Ladder—xxviii. 12 - - - - -	John i. 51.
Israel—xxxii. 28 - - - - -	Heb. vii. 25.
Joseph sold by his brethren—xxxvii. 28 - - - - -	Matt. xxvii. 9.
Joseph the preserver of his brethren—xlv. 5 - - - - -	1 Tim. i. 15.

* A **type** is an outline or shadow of a glorious substance.

PROPHECIES AND THEIR FULFILMENT.

PROPHECIES.	FULFILMENT.
"It shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15	Gal. iv. 4; Rom. xvi. 20; 1 John iii. 8.
"And in thee shall all families of the earth be blessed."—Gen. xii. 2; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14	Acts iii. 25; Gal. iii. 14.
"Unto thy seed will I give this land."—Gen. xii. 7	Deut. xxxiv. 4; Josh. xxiv. 13.
"Thy seed shall be a stranger," etc.—Gen. xv. 13, 14	Exod. i. 11; xii. 36, 40; Deut. vi. 22.
"And he will be a wild man," etc.—Gen. xvi. 12	Isa. xxi. 13--17.
"Thou shalt serve thy brother."—Gen. xxvii. 40	2 Sam. viii. 14.
"Thou shalt break his yoke from off thy neck."—Gen. xxvii. 40	2 Kings viii. 20.
"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come."—Gen. xlix. 10	John xix. 15.

BLESSINGS OF THE TRIBES OF ISRAEL.

REUBEN.—"Unstable as water thou shalt not excel." No eminent deeds of this tribe are recorded in Scripture. At the Exodus it was the seventh in population. They were among the first captives taken away by the Assyrians. 1 Chron. v. 26.

SIMEON and LEVI.—"I will divide them in Jacob, and scatter them in Israel." The Simeonites received an inheritance within the portion of the tribe of Judah; but this became too small, and multitudes of the posterity of Simeon were scattered among the other tribes. The Levites had no inheritance, but their punishment was subsequently changed into a blessing.

JUDAH.—"Thou art he whom thy brethren shall praise." To him was given the pre-eminent blessing; he was to have the distinguishing glory of giving a Saviour to the world.

ZEBULUN "shall dwell at the haven of the sea." His territory was on the sea-coast, and his tribe devoted to mercantile pursuits.

ISSACHAR.—"And he saw that rest was good, and the land that it was pleasant." The land apportioned to this tribe was fruitful, and history shows that they were a peaceable, contented, and industrious people.

DAN "shall judge his people." He produced one of the most eminent of the judges, **Samson**, who managed the wars of his people more by craft and cunning than by open warfare.

GAD.—"A troop shall overcome him, but he shall overcome at last." On the east of the Jordan the Gadites were exposed to attack from the Amorites and Moabites, who were ultimately overcome by Jephtha, the Gileadite.

ASHER.—"His bread shall be fat." He dwelt in one of the fruitful portions of the land.

NAPHTALI "is a hind let loose; he giveth goodly words." The Septuagint renders it "Naphtili is a goodly tree, which putteth forth lovely branches." The inheritance of this tribe was a country abounding with all kinds of fruit, which in the time of David they distributed with a swift, loving hand.

JOSEPH.—"A fruitful bough, a fruitful bough by a well." This is the largest of all the blessings bestowed by Jacob upon his sons. It was realised by his rapid advancement in Egypt; also by his numerous offspring, forming the two tribes of Ephraim and Manasseh.

BENJAMIN "shall raven as a wolf." Shall be a warlike tribe. They were warlike and rapid in their conquests. Saul, the first king of Israel, was a Benjamite; he ravened as a wolf.

GENERAL QUESTIONS.

(From the Oxford and Cambridge Local Examination Papers.)

1. What were the chief sins of Abraham, Isaac, Esau and Jacob?
2. Explain the following with reference to the contests in which they occur:
 - (i.) "In his days was the earth divided."
 - (ii.) "Behold this dreamer cometh."
3. What angelic appearances are mentioned in the Book of Genesis?
4. What do you know of Seth, Nimrod, Chedorlaomer and Laban?
5. Explain briefly with reference to the context: "And he gave them tithes of all."
6. Give from this Book a brief account of Enoch.
7. What can be gathered from the Book of Genesis as to the early practice of sacrifice, prayer and vows, the beginnings of cities and of the arts, the authority of the patriarch, the customs of marriage and burial?
8. What were the terms of Noah's predictions respecting his sons? How were these predictions fulfilled?
9. On what conditions did Joseph supply the Egyptians with food during the famine?
10. Mention anything noteworthy connected with the following: Lamech, Haran, Salem, Luz.
11. State the connection in which the following texts are found, and give any necessary explanations:
 - (i.) "And the Lord set a mark upon Cain."
 - (ii.) "My spirit shall not always strive with man . . . yet his days shall be an hundred and twenty years."
12. What is known of Melchizedek? How and for what purposes is he referred to in the New Testament?
13. Give an outline of the life of Abraham.
14. What events occurred at Jehovah-jireh, Beer-lahai-roi, Galeed, Mahanaim?
15. "In thee shall all families of the earth be blessed." When was this promise given? When repeated to Abraham, Isaac and Jacob?
16. From circumstances recorded in Genesis, show the importance of wells.
17. To whom, and on what occasion, was the sojourning of the children of Israel in Egypt and their deliverance foretold?
18. What nations were descended from Lot and Esau?
19. Distinguish the use of the names Bethel and Luz, and mention briefly the chief events connected with them.
20. When and how did the cave of Machpelah become the burying-place of the patriarch family? Which of that family were buried there? What is the latest mention of that cave in Holy Scripture? Give some account of its present condition.
21. In Jacob's dying blessing what particular promises were made to Judah and Joseph?
22. Give all the instances you can remember in Genesis of change in the names of persons or places, with the reasons in each case.
23. Explain, with reference to the context, these passages:—
 - (i.) "I have slain a young man to my wounding, and a young man to my hurt."
 - (ii.) "Shall not the Judge of all the earth do right?"
24. What references do you find in the New Testament to the histories of Eve, Abel, Noah, and Hagar?

25. What were Jacob's "last words" about his sons Reuben and Joseph, and how were they fulfilled in the history of the tribes which bore their names?

27. Where were Hebron and Succoth? What events are connected with these places?

28. Illustrate from the names which you remember, the meaning of Ben, Beer, Beth.

28. Write a history of Abraham down to the time of the destruction of Sodom.

29. Who was Melchizedek? Where is he spoken of in the New Testament?

30. Mention the geographical positions of Haran, Hebron, Zoar, Damascus.

31. Relate the circumstances to which the following passages refer. State where the passages occur, and how they are introduced.

- (i.) "Thou camest out of the land of the Chaldeans and dwelt in Charran."
- (ii.) "Melchizedek, king of Salem, priest of the most high God, who met Abraham," etc.
- (iii.) "Nevertheless, what saith the Scriptures? Cast out the bond-woman and her son."

32. Quote the sentence passed after the Fall upon the Serpent, the Woman, and the Man.

33. Trace the journeyings of Abraham and Jacob.

34. Of what is Abraham an example? Give instances from his life.

35. Enumerate the twelve tribes of Israel, and point out which were most distinguished in history down to the time of Solomon's death.

36. What is the meaning of the name *Genesis*?

37. To what events in the Book of Genesis is reference made in the New Testament?

38. Write a short life of Jacob.

39. What is told us concerning Cain and Enoch?

40. What command did God give to Noah and his sons after the Deluge?

41. Write a brief account of the life of Joseph, and mention references made in the New Testament to that patriarch.

42. What prophecies and types of Christ are found in this Book of the Old Testament?

43. Trace geographically the migration of Abraham from the place of his nativity.

44. Assign the dates to the following events: The deluge—The call of Abraham—The birth of Isaac—The going down into Egypt.

45. Distinguish the two calls of Abraham, and specify the successive occasions when the promise was renewed to him.

46. Illustrate the manners and customs of the patriarchal age as to (i.) Worship, (ii.) Burial.

47. Give the meaning of the names of Jacob's sons.

48. Reconcile the several accounts of the number of Jacob's household who settled in Egypt.

49. "Joseph," it has been justly remarked, "is a bright example in every relation." Illustrate this briefly.

50. What is the meaning of the following names? Babel, Beersheba, Bethel, Rehoboth, Galed, Peniel?

51. Who were Asenath, Bethuel, Eliezer, Zaphnath-paneah?

CHRONOLOGICAL TABLE.

CHAP.	B.C.	
i. ; ii.	4004	The Creation.
iv.	3876	Death of Abel.
v.	3074	Death of Adam.
v.	3017	Enoch translated.
v.	2962	Seth died.
v.	2948	Birth of Noah.
v.	2864	Death of Enos.
v.	2353	Lamech died.
v.	2349	Methuselah died.
vii.	2348	The Deluge.
xi.	2234	{ The Building of Babel, and Confusion of Tongues.
ix.	1998	Noah died 350 years after the Flood.
xi.	1996	Birth of Abram.
xii.	1921	Call of Abram.
xi.	1921	Terah died in Mesopotamia.
xiii.	1920	Separation of Abram and Lot.
xvi.	1910	Ishmael born.
xix.	1897	Destruction of Sodom and Gomorrah.
xxi.	1896	Birth of Isaac.
xxii.	1871	Isaac offered by Abraham.
xxiii.	1859	Sarah died at the age of 127.
xxiv.	1858	Marriage of Isaac and Rebekah.
xxv.	1836	Esau and Jacob born.
xxv.	1818	Abraham died at the age of 175.
xxv.	1773	Death of Ishmael.
xxviii.	1759	Jacob's journey to Padan-aram.
xxix.	1749	Birth of Judah.
xxx.	1745	Birth of Joseph.
xxxii.	1739	Jacob's name changed to Israel.
xxxv.	1732	Jacob erects a pillar at Bethlehem in memory of Rachel.
xxxvii.	1728	Joseph sold into Egypt.
xxxv.	1716	Isaac died at the age of 180.
xli.	1715	Joseph before Pharaoh.
xli.	1707	Famine in Egypt.
xlvi.	1706	Jacob went down into Egypt.
xlxi.	1689	Jacob died at the age of 147.
i.	1635	Joseph died, aged 110.

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